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IBC パブリッシング

DISCOVERING KYOTO IN TEMPLES AND SHRINES
A PHOTOGRAPHIC OVERVIEW

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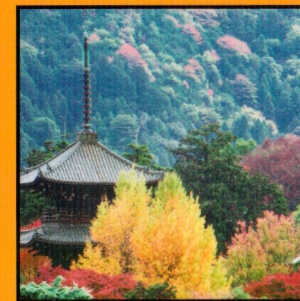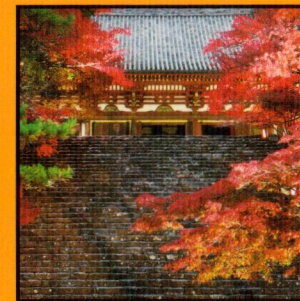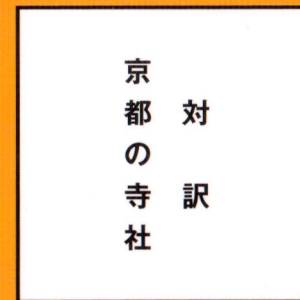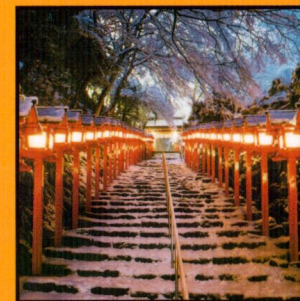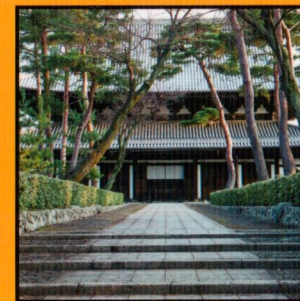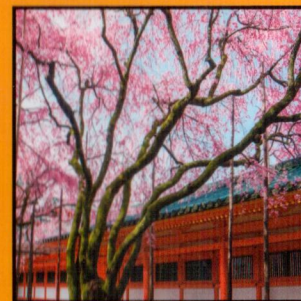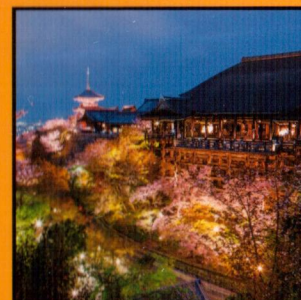
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photography

Katsuhiko Mizuno

Born in Kamigyo ward, Kyoto, in 1941, Katsuhiko Mizuno graduated in literature from Doshisha University before continuing his studies in the postgraduate course of the Tokyo College of Photography, graduating in 1967. In 1969 he began photographing the scenery, gardens, architecture, and other aspects of Kyoto. In 2000 he repaired a Nishijin "townhouse" and opened a photographic studio free of charge to the public. He is a member of the Japan Professional Photographers Society and the Japan Society for Arts and History of Photography. He is the author of 120 books and photography collections.

photography

Hidehiko Mizuno

Born in Kyoto in 1968, Hidehiko Mizuno studied photography under his father-in-law Katsuhiko Mizuno. He became enthralled by Kyoto's beautiful scenery, its history, and the profundity of its culture, and began producing photographic work focused on Shinto shrines and Buddhist temples. Thereafter he continued to photograph the dignified face of Kyoto, the transition of its four seasons, and the mysterious profundity of its scenery. Today he is actively engaged in writing for photography magazines, acting as the official photographer for Kitano Tenmangu shrine, and taking part in radio programs, talks, lectures, and photography instruction.

対訳　京都の寺社

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Visiting the Things Japan Has Forgotten

Selected Temples and Shrines

People in a hurry to travel take the limited express train, and people who are in even more of a hurry take the bullet train. But all that does is get you from departure point to destination, with little of the savor of travel. You can take a local train, but that takes too long.

In the past, there used to be a type of train known as a local express that would stop at many of the stations the limited express passed by. It also afforded a much better view of the landscape along the way.

This book is intended to be a local express around Kyoto, stopping at forty eight temples and shrines. Furthermore, this local express seats English speakers on the right side of the aisle and Japanese speakers on the left, in the hopes of presenting an excursion that will suit the tastes and interests of both and give everyone a satisfying experience of Kyoto.

The Dense City of Kyoto

The city of Kyoto, having incorporated many surrounding towns and villages, now covers some 827.9 square kilometers, but the majority of its northern (the wards of Sakyo-ku and Kita-ku) and western (Ukyo-ku and Nishikyo-ku) areas are thickly forested mountains. In this way,

日本の忘れものを訪ねる旅

精選した寺社を巡る

旅を急ぐ人は特急列車に乗る。さらに急ぐ人は新幹線に乗る。しかし、都市と都市を結ぶだけで、旅情は淡い。では各駅停車か。となるとあまりに時間がかかりすぎる。

以前、準急という列車があって、特急が通過する二番手、三番手の駅にも停車した。そのため沿線の風景もよくみえた。

本書は京都を巡る準急列車のつもりである。48の「寺社」に停まりながら走った。というのは、本列車は通路を挟んで右に英語人の席、左に日本語人の席という編成だから、お互いの関心の度合を調和させつつ楽しい旅にしなければならないわけで、「京都」を堪能するためにほどよく快適な準急列車で、精選した寺社を周遊することにした。

濃密な京都の街

京都市の面積は、町村合併により現在827.9㎢というが、北域の左京区と北区、西域の右京区と西京区は大半が緑深い山地である。そのため京都市街は、大きな皿にわずかに注がれたスープほどの広さで、そこに約147万人の人口のほとんどが暮らし、年間5000万人あまりの観光客を迎える。さらに約1680

Kyoto resembles a soup bowl with just a small amount of soup at the bottom: a population of some 1.47 million residents, who each year greet approximately 50 million visitors. The soup is further thickened by the city's approximately 1,680 Buddhist temples and 410 *Shinto* shrines.

For visitors, then, the city affords a comfortable human element rich with historical resources, making for ideal tourism conditions. The flat area at the bottom of the soup bowl is easy to walk or bicycle around without getting tired. One can wander from one temple or shrine to the next, allowing the pleasure of serendipitous discovery.

A 1,100-Year-Old City Reborn

The forty eight temples and shrines described in this book are not only important inheritances that are crucial for understanding the history of Kyoto and Japan, but they are also a museum of Japanese beauty, the fundamental sources of the aesthetic consciousness of the Japanese people. In particular, the full portrait of Zen temples cannot be seen anywhere but in Kyoto. But what we must keep in mind is that Kyoto is a rebuilt city.

Since Emperor Kanmu made Kyoto his capital in 794, the city has suffered fires, wars, earthquakes, epidemics, and terrible storms. The great Taro-Jiro fires of 1177, 78, the Onin War (1467–77), the Tenmei Great Fire (1788), and other disasters reduced the buildings of the city to ashes and rubble, and each time the city was rebuilt.

Not only the city itself has been destruction by fire but many shrines and temples were damaged also.

The five-story pagoda of To-ji visible today is the fifth incarnation

の寺院、約410の神社が建つ。京都市街というスープの濃度はまことに濃いのである。

つまり旅人にとって、京都の街を観光することは、人の背丈に合った適度な狭さと、歴史的資源の近接という好条件が得られるわけだ。さらにいえば、市街は皿の底の平坦地であるため、歩いて回っても、自転車を駆っても、さほど疲れることがない。次の寺社、さらに次へと足も伸びる。寄り道の愉しさもある。

千百年の都は甦生都市

本書に紹介した48の寺社はいずれも京都を知り、日本を知る重要な遺産で、千百年の永きにわたり都であった京都の歴史を物語るばかりでなく、日本美のミュージアムとして、日本人の美意識の源泉地であるのだ。それはとくに禅宗寺院の全容が京都ほど詳らかにみられる都市はほかにない、ということもある。ただ、私たちが留意しなければならないのは、京都は再建都市であるという点だ。

桓武帝が794年に京都に都を定め、都城の造営をはじめて以降、都は大火、戦火、地震、疫病、風水害にみまわれている。太郎・次郎焼亡(1177・78)、応仁の乱(1467 ~ 77)、天明の大火(1788)などで市街の建物は灰燼に帰した。そして、そのつど再建された。

焼失・再建がくり返されたのが京都の街で、それはもちろん寺社にも及んでいる。

東寺の五重塔は現5代目であり、天龍寺は8回焼けている。清水寺、知恩院、

of that building. Tenryu-ji has been burned eight times. Kiyomizu-dera, Chion-in, Shokoku-ji, Nanzen-ji, Jingo-ji, and Fushimi-Inari-taisha have all been reduced to cinders and rebuilt too many times to count.

We cannot see the image of the Heian period in the temples and shrines that we honor today, but what we can see is the image and spirit of the great human effort and knowledge that has been expended in preserving these temples over eleven hundred years. In Kyoto, the things we have forgotten still remain.

相国寺、南禅寺、神護寺、伏見稲荷大社と枚挙にいとまがないほど、寺社は焼失と再建の歴史をもつ。

私たちが高仰する寺社の建物に平安期の面影を望むべきもないが、しかし、京都が千百年の都でありつづけたがゆえに人智が尽くされて甦った各寺社の姿と精神を見届けておくべきだろう。京都には私たちの忘れものがしっかり遺っている。

（槇野　修）

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Kyoto's Number-One Area for Temple and Shrine Sightseeing

京都の寺社観光のナンバーワンの地域

Kiyomizu-dera 清水寺

The temple's several halls spread up the hillside from the foot of Mt. Otowayama, part of the Higashiyama mountain chain marking the eastern boundary of urban Kyoto. The streets through the hills leading to the temple's grounds are lined with pottery shops, tea shops and souvenir vendors. You will find these streets—for example Kiyomizu-zaka, Gojo-zaka, Chawan-zaka, and Sannen-zaka (also known as Sannei-zaka)—filled with crowds of tourists regardless of the time of year.

　京都市街の東を限る東山連山のひとつ音羽山(おとわやま)の麓から中腹にかけて清水寺の諸堂が展開し、境内にいたる坂道沿いには賑やかに陶磁器店や茶店、土産物屋が軒をつらねる。清水坂、五条坂、茶碗坂、三年坂（産寧坂(さんねいざか)）など清水寺に向かう道は、四季を問わず人波のとぎれることはない。

The main hall (*hondo*) we see today was magnificently rebuilt in 1633 by Tokugawa Iemitsu, third shogun of the Tokugawa dynasty, covering an area of approximately 36 meters across the front of the building by 30 meters across the sides. The structure employs a main hipped-roof construction with right and left transepts in the palatial shinden-zukuri style, and the roof is beautifully thatched with hinoki cypress bark. Inside the hall, rows of wide columns mark off the inner and outer sanctuaries, giving the hall an air of solemnity.

At the *hondo*'s south face we find Kiyomizu-dera's famed veranda, or "stage," with its all-*hinoki* cypress construction, suspended over the gorge Kin'un-kei, famous for its spectacular views of autumn leaves as well as the lush green of late spring and early summer. Standing at 13 meters in height, Kiyomizu-dera's veranda represents a classic of Japanese *kengai-zukuri* construction style (supporting a building over a hillside or over a body of water), and when viewed from the bottom, the latticework of beams supporting the stage is equally breathtaking.

清水寺の本堂は 1633 年（寛永 10）徳川 3 代将軍家光によって、今日私たちがみている正面約 36 m、側面約 30 m の巨大な建築物として再建された。寄棟造の本体に翼廊屋根を左右に付設した寝殿風様式で、屋根はすべてみごとな檜皮葺である。堂内は太い丸柱が並列して外陣と内陣を分けて、荘厳な雰囲気にみちている。

そして、本堂の南に有名な「清水の舞台」が総檜張りで、空中に張り出して、新緑や紅葉の絶景となる錦雲渓とよばれる渓谷を見下ろす。懸崖造の代表的な建築物であるこの舞台は、高さ約 13 m で、下から見上げれば、縦横に組みあげられた豪壮な木組に驚嘆することだろう。

Kodai-ji　高台寺

After Toyotomi Hideyoshi's death, his legal wife Kita-no-Mandokoro (called "Nene" or priest name, "Kodai-in Kogetsu-ni") built the temple Kodai-ji to pray for her husband's soul with a help of Tokugawa Ieyasu.

Kodai-ji stands at the foot of Mt. Ryozen, one of the Higashiyama mountain chain. When entering the temple grounds from the left-hand side of the monks' quarters, the tile roof of Gion-kaku and the great tower of Daiun-in lie visible to the north, allowing one to appreciate the high elevation of the temple.

高台寺は豊臣秀吉の没後、正妻で、ねねとよばれた北政所（法号・高台院湖月尼）が秀吉の菩提を弔うために徳川家康の援助を受けて草創した寺である。

高台寺は東山連山の一峰、霊山の山麓に建つ。庫裏の左手から境内に入ると、北側に建つ大雲院の瓦屋根と高楼の祇園閣が目の位置にみえ、この寺が高所にあることが実感できる。

We recommend first visiting the tea-ceremony rooms Onigawara no Seki and Iho-an, and next walking up from the *shoin* (study-cum-living room) to the *hojo* (Buddhist sanctum, main hall). The white-sand gardens of the *hojo* lie before the *chokushi-mon* gate (imperial messenger's gate), and the *hojo's* east garden, which encircles two ponds, is said to be the design of Kobori Enshu and is of the round pond style.

The distinctive feature of Kodai-ji's construction is the bridge-like hallways that connect it to the temple's other halls. Now they can only be viewed from the outside, but the hallways, with names like Rosen-ro and Garyo-ro, wind their ways from the *hojo* to the patriarch's memorial hall (*Kaizan-do*), and even to the mausoleum (*tamaya*).

まず茶室の鬼瓦席や遺芳庵をみて、書院から方丈（仏殿）に上がる。方丈の前庭は勅使門を前にするすがすがしい白砂の庭で、方丈の東庭はふたつの池を囲む池泉回遊式庭園で小堀遠州作といわれる。

高台寺の伽藍の特徴は、廊橋によって諸堂がつながっていることで、いまは外側からしかみられないが、方丈と開山堂、さらに霊屋にまで「楼船廊」や「臥龍廊」という屋根つきの廊下がくねるようにあがっている。

Yasaka-jinja　八坂神社

The people of Kyoto often put the suffix *-san*, expressing deference, dearness, or politeness, to the names of things ranging from fried tofu (*o-age-san*) to the emperor himself (Tenno-*san*). Yasaka-jinja enjoys two alternate names "Yasaka-*san*" and "Gion-*san*," and is by far the best-loved shrine of the residents of central Kyoto.

Yasaka-san lies at the eastern end of Shijo St., busiest of the boulevards that run from east to west through Kyoto. The western end of Shijo St. is also bounded by one of Kyoto's oldest shrines, Matsuo-taisha.

京都人はものの名に「さん」をつけてよぶことが多い。「お揚げさん」から「天皇さん」とさまざまである。八坂神社は「八坂さん」とよばれたり、「祇園さん」とよばれたりする。京都の中心地に住む人たちに最も親しまれている神社といっていい。

京都市街を東西に走る大通りのなかでいちばん賑やかな四条通の東の突き当たりに「八坂さん」は位置する。西の端は松尾大社で、ふたつの古社が四条通の両端を押さえているわけだ。

The main gate to the shrine faces the boulevard Shimo-kawaramachi St. to the south, but most people are more familiar with the bustling "west two-story gate" (Nishi-romon) facing Higashioji St. at the east end of Shijo St. This western gate has been in its present state since 1497, when it was rebuilt following the Onin War. An odd legend holds that spiders will not spin their webs on the gate and that raindrops leave no marks.

The Gion Matsuri is Yasaka-jinja's holy festival. This staple of Kyoto summer culture is not only one of the three great festivals of Kyoto, but is also counted as one of the three great festivals of Japan. The festival began during the early Heian period when an epidemic was sweeping across the city, and 66 floats, or *hoko*, each 2 *jo* (approx. 6 meters) in length, were erected at Shinsen-en as an offering to pray for an end to the plague. The festival is now a month-long event beginning July 1, with the yoiyama festival and the parade of decorated floats (called *yama* and *hoko*) attracting the greatest crowds of spectators.

正門は下河原町通に面する南門だが、四条通の東端、東大路通に面した賑やかな西楼門のほうになじみがあろう。この西楼門は応仁の乱ののち 1497 年（明応 6）に再建されたそのままの優美な姿をいまに伝えている。この楼門には蜘蛛の巣が張ることがなく、また雨だれの跡もつかないという不思議な話が伝わる。

京都の夏をさらに熱く彩る祇園祭は、八坂神社の祭礼で日本三大祭、京都三大祭のひとつに数えられている。この祭は、平安時代の初期、都に疫病が蔓延したさい、これを退散させるために、神泉苑に長さ 2 丈（約 6 m）の鉾 66 本をたてて厄災の除去を祈ったことがはじまりといわれている。7 月 1 日から 1 ヵ月間にわたっておこなわれる祇園祭は、とくに宵山や山鉾巡行に大勢の見物客が集まる。

Chion-in 知恩院

As the head temple of the Jodo sect (Pure Land sect), which has over 6,900 temples throughout Japan and approximately 6 million followers, Chion-in is big in every sense of the word. Against the backdrop of Mt. Kachozan, one of the Higashiyama mountain chain, Chion-in boasts expansive grounds spanning 73,000 *tsubo* (approx. 24 hectares).

Let us begin with the grand *san-mon* gate (Main gate, national treasure), which was built in 1621 by Hidetada, second shogun of the Tokugawa dynasty. Standing 24 meters in height and 50 meters across, this is the largest surviving wooden gate in Japan today, and it looks even bigger set at the top of its stone staircase.

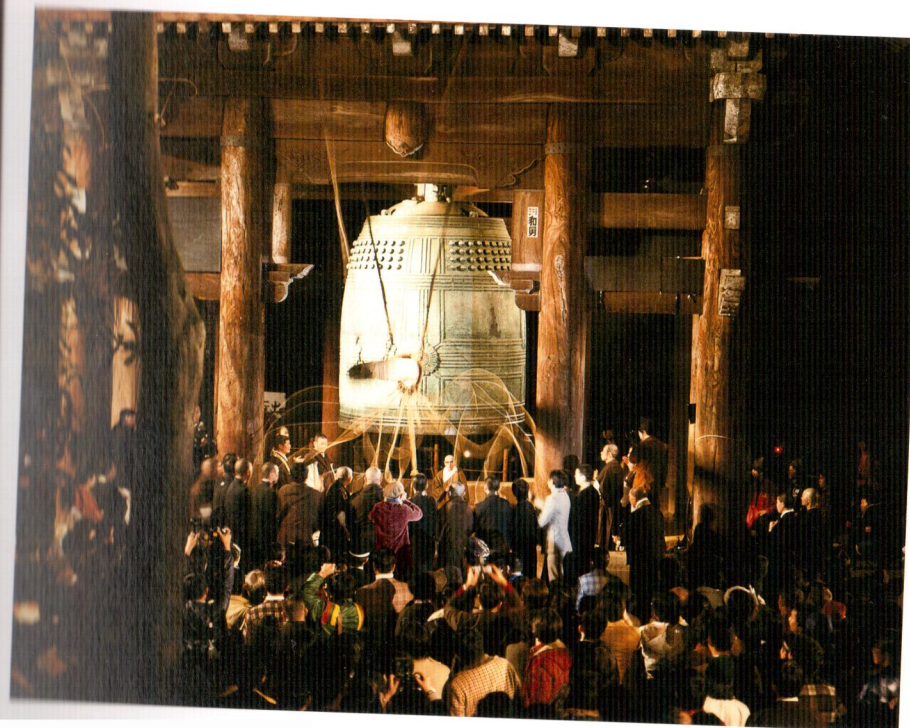
知恩院は全国に6900余もの寺院と約600万人の信者を擁する浄土宗の総本山で、すべてにおいてスケールの大きな寺院である。東山連山のひとつ華頂山を背後にして、7万3000坪という広大な境内をもつ。

まず豪壮な三門（国宝）。これは1621年（元和7）に徳川2代将軍秀忠が建立した高さ24 m、横幅50 mの現存する木造門では日本最大のもので、高い石段上に建つためにいっそうその姿を大きくみせている。

There is no shortage of sights to see within the temple's spacious grounds: the *san-mon* gate, the *miei-do*, the *seishi-do* (oldest of the temple's buildings), the scripture house, the Chinese style *kara-mon* gate, the *hojo* garden.

The temple bell, forged in 1636, is one of the largest in Japan, at 3.3 meters in height, 2.8 meters in diameter, and about 70 tons in weight. On New Year's Eve, sixteen monks are needed to pull back the rope holding the wooden bell hammer while a seventeenth monk holds the restraining rope on the bell. The resulting tone is one of the defining elements of New Year's Eve in Kyoto.

広大な境内には、三門、御影堂、知恩院最古の建物の勢至堂、経蔵、唐門、方丈庭園など見どころは多い。

また、1636年（寛永13）に鋳造された梵鐘は高さ3.3 m、直径が2.8 m、重さが約70 tと巨大なもので、日本三大梵鐘のひとつである。除夜の鐘では、撞木につながれた子綱を16人の僧侶が引き、親綱をもったひとりの僧侶が仰向けになって鐘に撞木をぶつける。京都の師走の歳時記である。

Shoren-in 青蓮院

This is a beautiful site, starting with its name, which means "Temple of the Blue Lotus," and continuing with the serenity of its buildings and gardens. The landscape on the eastern side of the street that runs from Chion-in is lined with giant camphor trees that spread their green canopies wide, a unique feature of Shoren-in's grounds.

The garden is a Kirishima garden created by Kobori Enshu, with Kirishima azalea covering a steep mountainside. The *rinsen* (forest and water) garden—said to have been created by Soami—and the moss garden in front of the Kobuntei tea-ceremony room are also famous.

美しい寺院である。まず、その青蓮院という寺名。そして静謐な建物と庭。さらには知恩院からつづく道沿いの東側の景色は、楠の巨樹が青蓮院の石垣の上の土塁にしっかりと根を張り、大きく枝を広げて緑陰をつくるようすが、ここ青蓮院独特の佳景である。

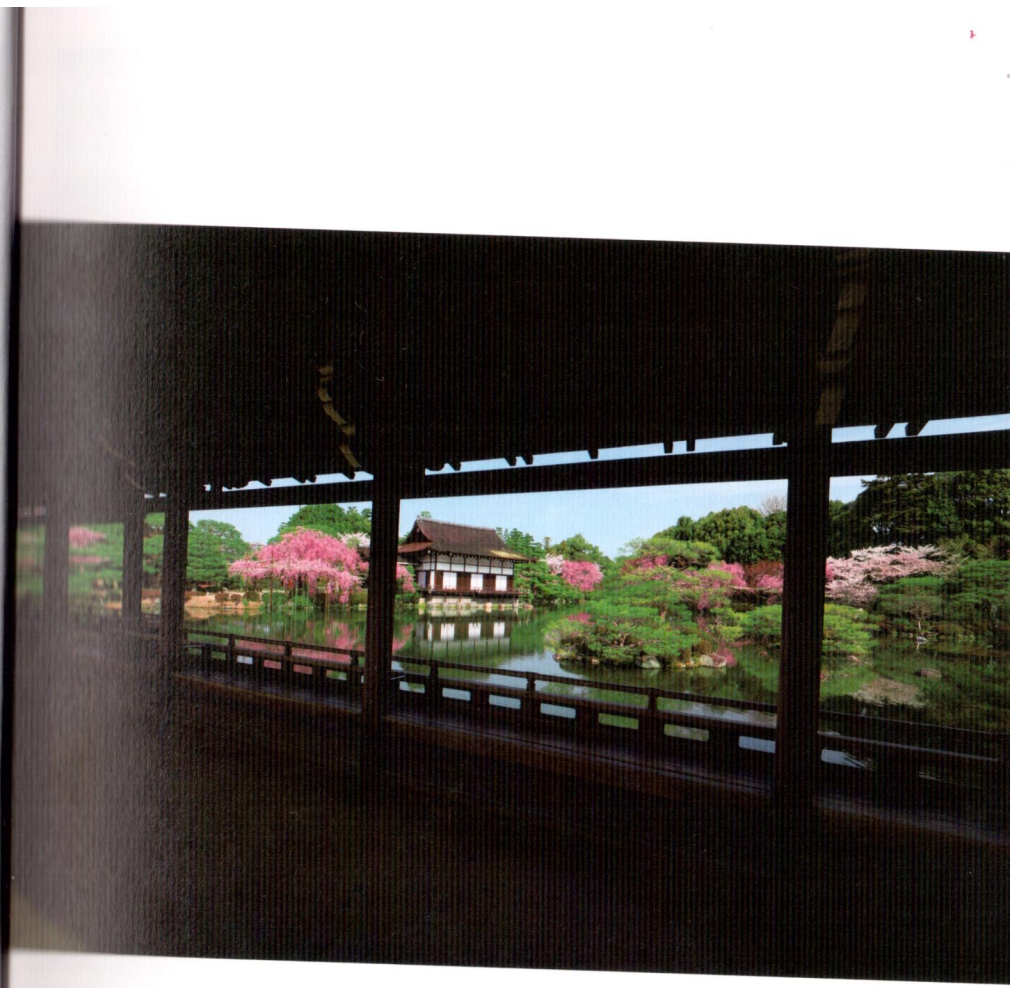
庭園も小堀遠州作といわれる「霧島の庭」。これは山の斜面に霧島躑躅を一面に植えたもので、また、好文亭前の苔の庭、相阿弥作と伝えられる林泉庭園もともに名園として知られている。

Heian-jingu 平安神宮

Heian-kyo, now Kyoto, was the imperial capital from 794 until 1869, when the emperor's seat was transfered to Tokyo, the longest period any Japanese city has served as capital.

But when the emperor and his court moved to Tokyo, Kyoto began showing signs of decay. One response to counter this decline was the establishment of the Heian-jingu to dedicate to Emperor Kanmu, the founder of Heian-kyo, as the patron saint of the people of Kyoto. Built in 1895, which was the 1,100th anniversary of the establishment of the capital at Kyoto, the shrine also deified Emperor Komei in 1940, who was the last emperor to reign in the city.

平安京は794年（延暦13）から1869年（明治2）の東京奠都までつづいた。日本の都のなかで最も永く繁栄した都であった。

しかし、天皇や公卿らが東京に移ると、京都は衰退の兆しをみせる。そこで考えられたのが京都市民共通の祭神として平安京の建設者であった桓武天皇を祀る平安神宮の建立であった。1895年（明治28）の平安遷都千百年の年に創建、さらに1940年（昭和15）平安京最後の孝明天皇も合祀された。

As you walk north up Jingu-michi St. from Sanjo St., the first thing to strike your eye is the enormous 24-meter-tall *torii* gate (sacred gate), with its vermilion painted columns 3 meters in diameter. Passing under the *torii*, you are greeted by the Otenmon gate, with its blue-green tiles contrasting with the bright vermilion of its columns, and the wide, open space of the temple grounds. Other temple buildings, including the similarly blue-tiled and vermilion-columned *daigoku-den* outer sanctuary, the Shoryu-ro to the east and the Byakko-ro to the west stretch out before you, evoking the graceful style of the Heian period.

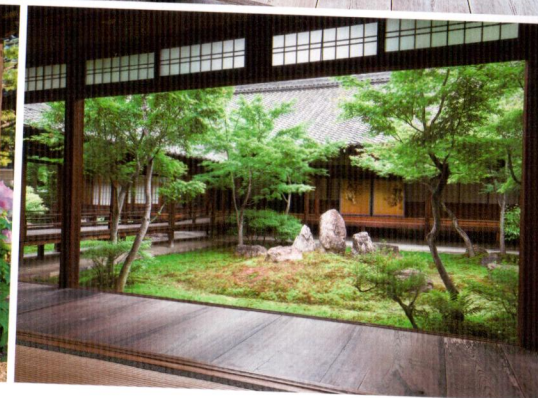
三条通から神宮道を北に上がると、まず高さ約 24 m、柱の直径は 3 m強の朱塗りの巨大な鳥居が目に入る。この大鳥居をくぐり、正面に碧瓦に朱塗りの柱が華やかな応天門をみて、広々とした境内に入ると、その先に、碧瓦と朱色の大極殿、東の蒼龍楼、西の白虎楼が、ゆったりと横列している。この景色は、やはり平安朝の流麗さというべきである。

Kennin-ji 建仁寺

Japanese Zen Buddhism is divided into three major sects: Rinzai, Soto, and Obaku. Kennin-ji, founded by Eisai, the founder of the Rinzai sect, was the first Zen temple in Kyoto. This was in 1202, the second year of the Kennin era, which gave the temple its name.

Although it is possible to enter Kennin-ji through the back entrance on Hanamikoji St. amid the teahouses of Shijo St., if at all possible we recommend that you enter through the *chokushi-mon* gate on Yasaka St. Entering this way, one can appreciate the striking array of buildings stretching from east to west through the temple precincts, in between there are *hojo* pond, the *san-mon* gate, the *hatto* (Dharma hall), and the *hojo* (abbot's quarters).

日本の禅宗は、臨済宗、曹洞宗、黄檗宗の三宗で、建仁寺は日本臨済宗の宗祖栄西が京都で最初に建てた禅寺である。それは栄西が２度におよぶ入宋後の1202年、元号でいえば建仁２年で、それにより寺名とした。

四条通に弁柄色の壁をみせる「一力」の角を南に、お茶屋が建ち並ぶ花見小路通をゆくと、建仁寺の裏門から境内に入ることができるが、正統な拝観順路とはいえない。できればまず八坂通に門を開く勅使門に佇んで、その勅使門から放生池、三門、法堂、方丈と並び、東西に境内塔頭を配する禅宗伽藍の迫力ある景観をぜひみていただきたい。

Sanjusangen-do 三十三間堂

Sanjusangen-do stands just south of the Kyoto National Museum, spanning Shichijo St. Its name comes from the thirty-three bays between the columns of its main hall. The official name of the temple of which the Sanjusangen-do is a part is Rengeo-in, which is attached to the Myoho-in, a Tendai temple.

A truly surprising scene awaits the visitor inside the main hall. In the wide inner hall stands a large (approx. 4.85 meters high) statue of the thousand-armed Kannon, surrounded on both sides by one thousand statues of Kannon, each with eleven faces and one thousand arms and one thousand eyes.

七条通をはさんで、京都国立博物館の南に三十三間堂が建つ。三十三間堂の名は堂内の柱間が三十三間（約 60 m）あることの通称で、正しくは蓮華王院といい、妙法院に属す。

そして、驚くのが堂内部である。内陣を広くとって、中央に丈六の大きな千手観音坐像を安置し、その左右に 10 段の段を設け、それぞれ 500 体の正しくは「十一面千手千眼観世音」という観音立像が立ち並ぶ。

When the sunlight streams through the screens on the eastern façade, the 1,001 statues are bathed in a soft golden light. It is truly a breathtaking sight.

Every year in January the great length of the hall is used to hold the *toshiya* archery contest, a Kyoto seasonal event that is not to be missed.

堂内は東面の障子越しの日射しがあって、この 1001 体という圧倒的な数の仏像を鈍く金色に光らせている。息をのむ偉観である。

この横長な堂を利用して、「通し矢」が毎年 1 月におこなわれ、京都の歳時記には欠かせない行事である。

Area 2

Venturing from the Temples and Shrines of the Green Foothills Up to Tadasu-no-Mori

緑深い山麓の寺社から糺の森へ足を伸ばす

Nanzen-ji　南禅寺

When we introduce Nanzen-ji, we often think of a famous moment in the Kabuki play "Romon-gosan-no-Kiri", when the master thief Ishikawa Goemon mounts the stairs up to the *san-mon* gate (main gate) of Nanzen-ji and declares, "A peerless view," striking a distinctive *mie*, or pose. However, this is a bit of a stretch on the part of playwright Namiki Gohei, since in fact the *san-mon* gate was not built until 1628, more than thirty years after Goemon was executed (by being boiled alive). The gate was constructed at the behest of the Edo period *daimyo* (feudal lord) Todo Takatora.

In any case, the *san-mon* gate still affords a peerless view. It is one of the few such gates that is open to the public (pay area), and a climb to the top to enjoy the 360° view is well worth the effort.

南禅寺を紹介するときに、よくいわれることは、歌舞伎の舞台「楼門五三桐」で大泥棒の石川五右衛門が南禅寺の三門に昇り「絶景かな」といい、見得を切ったということで、それが今日まで広く伝わっている。ただし、これは作者並木五瓶の巧みな創作であって、三門は五右衛門が釜茹の刑で死んだ30数年後（1628年）に江戸期の大名藤堂高虎によって建てられたものである。

といっても「絶景かな」はいまもたしかに絶景であって、南禅寺の三門は珍しく拝観者に開放されているので（有料）、ぜひ楼上に昇って四方を見晴らす眺めを楽しんでみたい。

Eikan-do　永観堂

Although it is commonly known as Eikan-do, the formal name of this temple is Zenrin-ji, and it is the head temple of the Seizan-Zenrin-ji sect of Jodo. It is located just north of Nanzen-ji.

Eikan-do is famous for two things. The first is a 77-centimeter-tall statue of the Amitabha (*amida-nyorai*) with his head turned to the left as if looking behind him known as the Amitabha looking back.

The second thing Eikan-do is famous for is its autumn colors, giving rise to the Kyoto expression, "Autumn means the autumn leaves of Eikan-do." There are said to be more than three thousand maple trees in the precincts of the temple, and in the autumn the grounds are dyed crimson.

永観堂は通称で、正しくは禅林寺という浄土宗西山禅林寺派の総本山である。南禅寺の北に寺域を接するように位置する。

ここ永観堂はふたつのことで有名である。ひとつは「見返り阿弥陀」とよばれ、うしろを振りむくように首を左にむけた高さ77cmあまりの小さなご本尊である。

もうひとつ「秋はもみじの永観堂」と京都人の口の端にのぼる紅葉の名所であることだ。いま境内の楓は3000本を超えるといい、紅葉時には境内が真紅に染まる。

Ginkaku-ji 銀閣寺

Two of the Muromachi-era shogun built mountain villas after retiring. The third shogun, Ashikaga Yoshimitsu, built Kitayamadono in the eastern foothills of Mt. Kinugasayama, and the eighth shogun, Yoshimasa, built Higashiyamadono in the western foothills of Mt. Tsukimachiyama in the Higashiyama mountain chain.

The defining symbol of Yoshimitsu's Kitayamadono was the Kinkaku (Golden Pavilion), and the symbol of Yoshimasa's Higashiyamadono was the Ginkaku (Silver Pavilion). Compared to Yoshimitsu, who passed his political power on to his son Yoshimochi and gloried in his influence, Yoshimasa was politically isolated, and his Ginkaku reveals his own refined simplicity attitude.

室町幕府のふたりの将軍は退位後にそれぞれ山荘を造営する。3代足利義満は衣笠山の東麓に北山殿を建て、8代義政は東山連峰の月待山西麓に東山殿を建てる。

義満の北山殿の象徴が「金閣」であり、義政の東山殿のそれは「銀閣」となる。将軍職を子の義持に譲ったのちも権勢を誇った義満に比べ、政治的に孤立した義政であるから、おのずから「銀閣」には枯淡な風態がみてとれる。

© 銀閣寺

Shinnyo-do　真如堂

Just beyond the edges of the branches that sweep low over the gently sloping approach to the temple, the *hondo* stands proper, the three-story pagoda bordered by trees to the right. Today no one would call Shinnyo-do a big temple, but the tidy array of its grounds and the soothing appearance of all the buildings amid their green precincts seem to blend smoothly with the breath of all who visit, encouraging quiet contemplation.

なだらかな参道に低く枝を伸ばす樹々の先に本堂が端然と建ち、右手には高い樹木に囲まれて三重塔が親しみやすい存在感を示している。いま真如堂を大寺という人はないが、伽藍配置の整然としたようす、それぞれの建物の落ちついた佇まい、緑の多い境内が、訪れる人々の呼吸とよくあって、しみじみとした気分にさせてくれる。

Yoshida-jinja 吉田神社

The main sanctuary is composed of four buildings in the *kasuga* style structure, modeled after the Kasuga-taisha in Nara. Beginning in the Onin War, the shrine has had to be repaired and rebuilt numerous times.

On normal days, the shrine is peaceful enough so that one can hear the voices of the children in the kindergarten on the shrine grounds, but the shrine's annual Setsubun Festival is one of Kyoto's most famous events, which fills the shrine grounds with sightseers for three days.

吉田神社の本殿は朱塗りの４棟の社殿からなり、奈良春日大社の春日造（かすがづくり）を継承する。応仁の乱の兵火にかかり、以来いくたびもの修造を重ねている。

ふだんの日は、境内にある幼稚園児らの声が聞こえるくらいで、静寂な社域であるが、当社の節分祭は京都の一大行事として知られ、節分の当日を中心に前後３日間は大勢の参拝者で境内は埋め尽くされる。

Shimogamo-jinja　下鴨神社

Leaving the dense forest around Mt. Yoshidayama behind, head west on Imadegawa St. along the Kyoto university campus, and you come to Kamo-Ohashi bridge. If you stand on the bridge and look north, you can see the confluence of the Takano River flowing from the northeast and the Kamo River flowing from the northwest. Just above the convergence stand the dense trees of Tadasu-no-Mori forest, which has been growing there since long before Kyoto became the capital.

One can follow the approach to Shimogamo-jinja through the center of Tadasu-no-Mori, with the cool waters of the stream (Semi no ogawa) flowing to the west. After about 500 meters, the approach brings us to the vermilion columns of the *myojin torii* gate.

吉田山の密生した緑林をふり返りながら、京都大学の校舎に沿って今出川通を西に向かうと、賀茂大橋を渡ることになる。この賀茂大橋に佇んで北側を眺めると、目の下には東北から流れてきた高野川と北西からの賀茂川が合流するようすがみえ、この三角州から目を上げると、京都が都になるはるか以前の植生を残す「糺の森」のうっそうとした樹林がみえる。糺の森とは偽りを糺す神域の森を意味していたと考えられる。

この糺の森のほぼ中央を一直線に下鴨神社への参道がつづき、道の西側には清流の瀬見の小川が流れていて、清涼感に満ちた森の道である。この約 500 m の参道は朱塗りの明神鳥居にいたる。

After you enter under the big vermilion *torii* gate, you will see the gaily painted two-story gate and the white sands of the shrine grounds. The buildings, their layout unchanged since the Heian period, stretch out splendidly before you. The *hon-den*, or main sanctuary, last rebuilt in 1863, is in *sangensha-nagare* style structure with cypress shingle *(hiwada-buki)* roof and consists of an eastern and a western section.

大きな朱色の鳥居をくぐると白砂敷の境内には朱塗りの鮮やかな楼門が建ち、その奥に平安時代の配置と変わらない社殿が華麗に棟を並べている。本殿は1863年（文久3）の造替で、三間社流造（さんげんしゃながれづくり）、檜皮葺（ひわだぶき）の東西二殿からなる。

Shokoku-ji 相国寺

If you enter the main gate and look to the west you see the *chokushi-mon* gate (imperial messenger's gate). In front of this gate, one can take in the *tenkaibashi* bridge over *hojo* pond, the remains of the *san-mon* gate, now nearly hidden in a grove of pine, and the remains of the Buddha hall. Just beyond them the *hatto*, the main temple building is there. The *hatto*, built in 1605 with the support of Toyotomi Hideyori, is a classic example of the grand Momoyama style of architecture and is the largest existing *hatto* building. The roof is tile and the interior is also covered in tile. The ceiling boasts a famous painting of a dragon by Kano Mitsunobu.

To the right of the *hatto* is the *kaizan-do*, which contains a statue of Muso Soseki. A hallway connects to the *hojo* and the *kuri*, providing a representative view of a great Zen temple.

総門を入ると、西側に勅使門があり、その先に放生池にかかる天界橋、そしていまは松林になっている三門跡、仏殿跡の先に法堂（本堂）がみえる。この法堂は、1605年（慶長10）豊臣秀頼の寄進の堂々とした桃山様式の代表的仏堂で、いま残る最大の法堂建築である。屋根は本瓦葺、内部は敷瓦で天井には狩野光信筆の龍が描かれている。

法堂の右手に夢窓疎石像を安置する開山堂、奥には廊下でつながる方丈と庫裏が建ち、この一角の景色は、大禅院としての寺観がよくみてとれる。

Area 3

Splendid and Elegant Temples and Shrines Supported by Deep Devotion

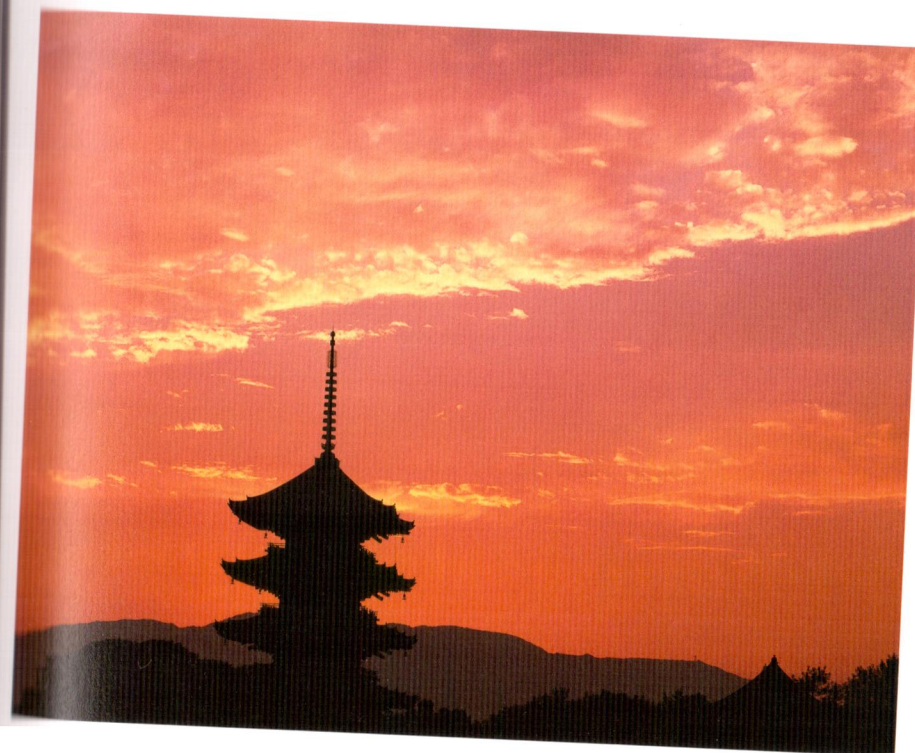
篤い信仰に支えられた豪壮かつ精緻な寺社

To-ji　東寺

Heian-kyo was founded in 794. At the center of its southern edge stood the *rajo-mon* gate, and directly northward from here the broad Suzaku-Oji avenue ran up to the Dai-dairi (Inner Enclosure). Originally, the gate was intended to be part of a perimeter wall around the entire capital, but this was never completed. To the east and west of the gate stood two great temples, To-ji (East Temple) and Sai-ji (West Temple).
In 823, the priest Kukai came to To-ji and made it a temple of the Singon esoteric Buddhist teachings.

794年に開かれた平安京は、都城の中央南端に羅城門を構え、そこから北へ一直線に朱雀大路を大内裏まで走らせた。本来は新都の外周を羅城でとり囲むつもりであったようだが、それは果たせず、羅城門の東西に官寺を同じ規模で建て、東寺、西寺と称した。823年（弘仁14）、東寺に空海が入り、真言密教の道場とした。

The wide moats and splendid roofed walls along Omiya St. to the east and Kujo St. to the south attest to the calm grandeur of this great temple. It is possible to enter the grounds of To-ji through the great gates from the east, west, south, or north, but I recommend starting through the *nandai-mon* gate in the south in order to fully appreciate the layout of the temple in the Nara-period style, with the central main temple area containing the *kon-do* and *ko-do* halls and the *jiki-do*, refectory, arrayed in a straight line. The interior of the five-story pagoda is opened only in the spring and the autumn, when you can visit the first-floor sanctuary (extra fee).

東は大宮通、南は九条通に沿う幅広い堀や堂々とした築地塀が、まずこの悠揚たる大寺の偉容を示す。東寺の境内には東西南北それぞれの大門から入ることができるが、寺域の中央に、金堂、講堂、食堂が一直線に並ぶ奈良時代様式の伽藍配置を眺めるには南大門から足を踏み入れるべきだ。五重塔の内部は春と秋に特別公開され、初層の内陣に入場することができる（別料金）。

Nishi Hongan-ji 西本願寺

The Jodo Shinshu sect of Buddhism founded by Shinran now boasts ten schools, more than 22,000 temples, and approximately thirteen million believers, making it Japan's largest sect. Nishi Hongan-ji is the head temple for the Hongan-ji sect, and Higashi Hongan-ji is the head temple for the Otani sect.

Nishi Hongan-ji's Chinese style *kara-mon* gate is a relic of Fushimi castle. Its nickname, "Higurashi-mon," comes from the habit of onlookers of staring at the Momoyama period decorative engravings until sundown ends their reverie. Nishi Hongan-ji is a veritable treasure house of architectural achievement from the Momoyama to the Edo period, also boasting the Hiunkaku, a three-story tower with a shake-shingled (*kokera-buki*) roof said to have been moved from the Jurakudai palace of Hideyoshi; the *shoin*, a study-cum-living room decorated with screen paintings by Watanabe Ryokei and his disciples; and Japan's oldest existing Kita (North) Noh stage.

親鸞を宗祖とする浄土真宗は、現在、10派の本山、2万2000を超える寺院、約1300万人の信者をもつ日本最大の宗派である。西本願寺は本願寺派の本山、東本願寺は大谷派の本山である。

西本願寺の唐門は伏見城の遺構で、桃山時代の装飾彫刻の粋で、その美しさに日暮れまで見とれてしまうことから「日暮門」ともよばれている。また秀吉の聚楽第から移されたといわれる三層柿葺の楼閣建築である飛雲閣、渡辺了慶とその一門が描いた障壁画にかこまれる本願寺書院、現存する日本最古の北能舞台など、西本願寺の諸堂は桃山時代から江戸時代初期の装飾美を極めた建築物の宝庫である。

Tofuku-ji 東福寺

The name "Tofuku-ji" was coined by combining one character each from the names of Todai-ji in Nara, for its splendor, and Kofuku-ji, for its great learning. One of the most notable features of Tofuku-ji's ground setting is the system of bridges spanning the *sengyokukan* ravine, consisting of the *engetsu-kyo* bridge, the *tsuten-kyo* bridge, and the *gaun-kyo* bridge. Many tourists come to view the spectacular autumn leaves from the *tsuten-kyo* bridge, to the west of the *hojo*. It is particularly popular to enjoy the bright foliage in the ravine from the deck constructed halfway across the bridge.

東福寺という寺名は、奈良の東大寺の伽藍の偉容さと興福寺のすぐれた教学から一字ずつをとって命名された。東福寺の山内の景色で特筆すべきは、洗玉澗とよぶ渓谷に架けられた三つの橋廊で、上流から偃月橋、通天橋、臥雲橋が南北に渡る。よく知られているのが、方丈の西に架かる通天橋で紅葉の時期に多くの観光客が訪れる。橋の途中につくられた舞台からみる渓谷のあざやかな紅葉に人気がある。

Sennyu-ji 泉涌寺

One of the special charms of Sennyu-ji is the view of the temple grounds from the Great gate after climbing to the end of the approach. Looking down at the *butsu-den* (Buddha hall) and the other buildings from the gate, the temple appears to be situated at the base of a great bowl. You walk down a gravel path to approach the *butsu-den*, the ceiling of which features a dragon painting by Kano Tan'yu and, at the back of the hall, a painting of a white-robed Kannon, a full-face from any direction, standing within a lotus by the same artist.

泉涌寺の特徴は、参道をのぼりつめた大門から眺める境内の景色である。大門から仏殿など諸堂を坂の下に見下ろし、すり鉢の底に伽藍が位置して幅広い砂利道をゆっくり下って仏殿に近づいていく。この仏殿の鏡天井には狩野探幽(たんゆう)筆の龍図や堂裏の壁面にはどこからみても正面となる白衣観音像がある。

Fushimi-Inari-taisha
伏見稲荷大社

Fushimi-Inari-taisha is the head shrine of the reportedly 40,000 Inari-jinja through Japan. Unlike other shrines that are most crowded on New Year's Day and festival days, this shrine is lively with worshippers praying for commercial success and household safety every day of the year.

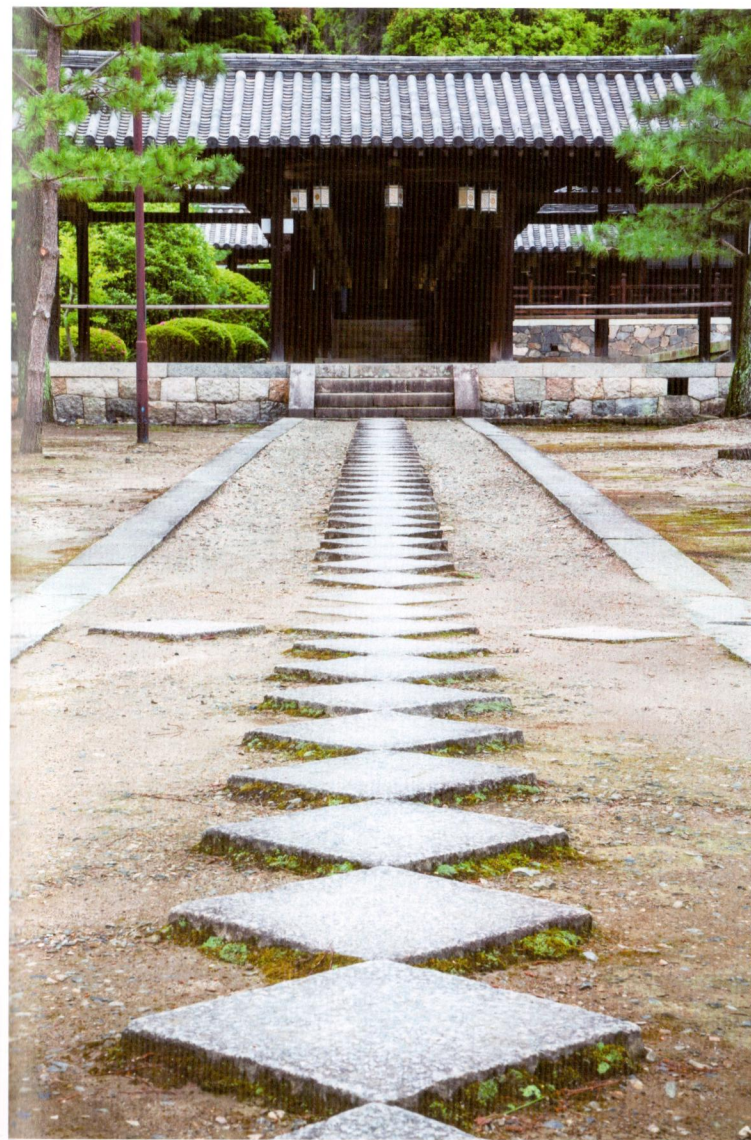
The signature vermilion "thousand *torii* gate" of the Fushimi-Inari-taisha are so numerous that they seem to form tunnels for visitors to walk through. Beginning from behind the *hon-den*, the lines of small *torii* gate have the names of their donors written on them. The dense forest of *torii* gate attests to the popularity of this shrine.

日本全国に四万社あるという稲荷神社の総本社がここ伏見稲荷大社である。初詣や祭礼日にかかわらず、ふだんの日でも商売繁盛や家内安全を願う多くの参拝者で賑わっている。

伏見稲荷大社といえば、朱の鳥居が林立してトンネルとなり、それは「千本鳥居」としてよく知られる。本殿の裏手からはじまり、途中二筋に分かれて奥社にいたる小さな朱の鳥居には奉納者の名が記されて、立錐の余地もなくここにも当社の人気のほどがうかがえる。

Manpuku-ji 万福寺

One of the distinctive features of this temple is the design of the path that connects the various temple buildings, with diamond-shaped stones in the center and Kazura stone on both sides. It is said that petitioning monks could walk only on the Kazura stone and were not allowed to set foot in the center section. The tiled floors of the hallways are also unusual, allowing visitors to walk from one temple building to another without taking off their shoes.

この寺の特徴のひとつが、境内の諸堂をつなぐ道の意匠である。砂地の道の中央に菱形石の角をつないで縦一列に並べ、左右を細長い葛石(かずらいし)でおさえた形式で、修行僧らは、その葛石のうえを歩き、決して中央に足を踏み入れてはならないといわれている。また、殿舎の廊下が敷瓦(しきがわら)であることもほかの寺と趣を異にしており、靴をはいたまま諸堂をめぐることのできる感覚が新鮮である。

Ujigami-jinja 宇治上神社

Within the white-sand grounds of the Ujigami-jinja, backed by the lush forest of the mountain, only the worship hall (*hai-den*) and the main sanctuary (*hon-den*) remain of the old buildings. These two structures are registered as world heritages.

Cross the stone bridge and pass under the small gate, and you stand before the *hai-den* front hall, with its low cypress shingle (*hiwada-buki*) roof. The typical *hai-den* is built in the *takayukashiki* style structure in which the floor is raised off the ground on pillars, open on all four sides, but this shrine's *hai-den* is built in the *shinden-zukuri* style structure of the Heian period like the residence of a court noble. On the right and left sides of the roof, the *hisashi* awnings are suspended from the eaves. The handrail railing runs around the outer edge.

The pride of Ujigami-jinja is the *hon-den*, standing beyond this elegant *hai-den*. The exterior is said to date back to the Kamakura period, with a serene gable side of the gable (*kirizuma-zukuri*) and the shake-shingled (*hiwada-buki*) roof.

宇治上神社は、背後に山麓の緑林が迫る社域に拝殿と本殿だけが白砂敷の境内にひっそりと残る古社であるが、そのふたつの殿舎こそが、宇治上神社を世界遺産に登録させた建築物なのである。

石橋を渡り、小さな門をくぐると檜皮葺の屋根が低い拝殿が正面に建つ。ふつう神社の拝殿というと高床式で四方が開け放たれたものであるが、ここ宇治上神社の拝殿は平安時代の寝殿造の様式をとり入れて、典雅な宮廷貴人の住宅のようである。屋根の左右に軒先から張り出された庇をもち、また中央に板扉を開き、両脇の面は蔀戸と白壁で構成され、床は低く、四周にはこれまた低い勾欄をもつ外縁をめぐらせている。

なんといっても、宇治上神社の白眉はこの優美な拝殿奥の本殿である。その外観は覆屋で、この覆屋も鎌倉期のものといわれ、切妻造の檜皮葺は端正な姿をみせる。

Byodo-in 平等院

Rather than a temple, it is more accurate to call Byodo-in a historic park featuring the Hoo-do, or phoenix hall.

The central hall that is the focus of the Hoo-do is 14.2 meters across its face and 11.8 meters along the side, built in the gable and hip roof (*irimoya-zukuri*) style with a raised type of pent roof (*mokoshi*) in the front. On the top of the tile roof a pair of phoenixes is affixed. The four corners of the roof of the central hall curve up sharply, giving the structure as a whole an air of imminent motion.

On the east face of the Hoo-do a small graveled beach extends to Aji pond, and the building is reflected on the water's surface. In the center of the middle portion of the hall, just the face of the statue of the Amitabha is visible over a cutout portion of the lattice, as if we are looking the land of Perfect Bliss in the west.

平等院は寺というよりも、その境内は鳳凰堂(ほうおうどう)を中心にした遺跡公園といったほうがいいだろう。鳳凰堂の主体である中堂(ちゅうどう)は、正面全長14.2 m、側面11.8 m、単層の入母屋造(いりもやづくり)で、正面部分だけ高くなった裳階(もこし)をまわし、本瓦屋根の頂辺に一対の鳳凰をとりつける。この中堂の屋根の四隅がピンと反って、堂全体に躍動感をもたらしている。

鳳凰堂東面には砂利を敷いた洲浜(すはま)が阿字池になめらかに沈み、阿字池の水面に鳳凰堂が映る。そして中堂の中心には、ちょうどお顔のところだけ丸く刳(えぐ)った格子越しに阿弥陀如来像を拝することができ、阿字池という彼岸を越えて西方の極楽浄土をのぞむ形になっている。

Iwashimizu Hachiman-gu
石清水八幡宮

From the peak of Mt. Otokoyama (142.5 meters) where Iwashimizu Hachiman-gu is situated, one can look down on the Yodo River where the Kizu River, the Uji River, and the Katsura River converge on Mt. Tennozan to the north, and on the roads and rivers that run between the mountains below. From old times, it was highly valued as a place to parley with western countries and a location of strategic value.

At the New Year Yakuyoke Taisai Festival (a festival to ward off misfortune), two massive arrows are raised high above the two-story gate, reminding us that this shrine proved the devotion of a warrior clan.

石清水八幡宮が山頂に鎮座する男山(おとこやま)(標高 142.5 m)は木津川(きづがわ)、宇治川(うじがわ)、桂川(かつらがわ)が合流した淀川(よどがわ)を見下ろし、北の天王山(てんのうざん)と向かいあい、麓に山間の道と河川を通すため、古来、西国との交通や軍事の要衝として重要視されてきた。

新年の厄除大祭には楼門に 2 本の巨大な破魔矢(はまや)が高々と掲げられ、この神社が弓箭(ゆみや)の神で、武家の信仰を得た社であることがわかる。

Area 4

A Concentration of Must-See Buildings, Gardens, and Statues of Buddha

必見の建築、庭園、仏像が集中する地域

Kinkaku-ji　金閣寺

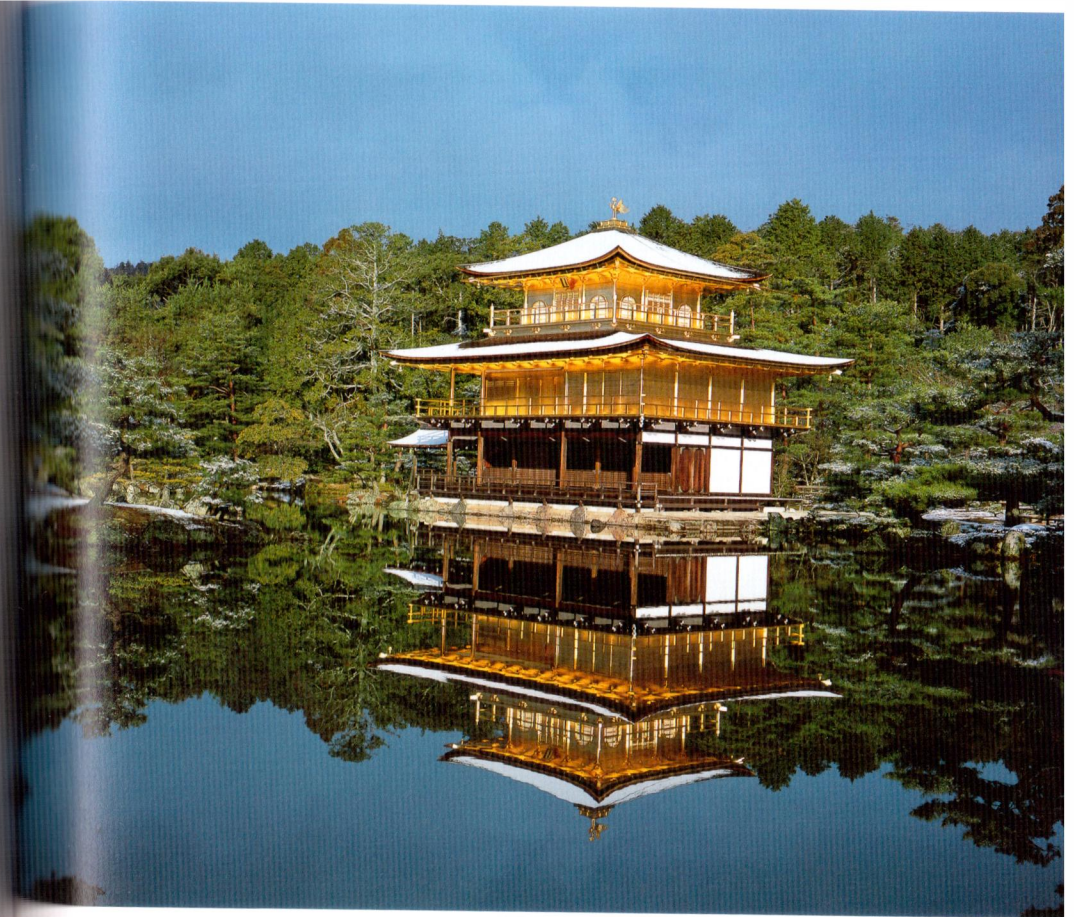
Since the Middle ages, Japanese beauty has avoided gaudy color and instead found value in the subtle monotones of the *wabi-sabi* aesthetic. This is a fundamental part of the aesthetic consciousness of modern Japanese, and has been linked to the Zen culture of warrior clan since the Kamakura period. Therefore it is a bit disorienting for us to look at the sparkling gold of Kinkaku as a Zen temple.

The formal name of the temple known as Kinkaku-ji is Kitayama Rokuon-ji, of the Rinzai Zen sect Shokokuji school.

One of the distinctive features of the Golden Pavilion is its image reflected, as if it is floating, in the Kyokochi pond. Originally the pavilion was completely surrounded by the pond, and the floating image was thought to resemble a building in the land of Perfect Bliss.

中世以降、日本の美は華やかな色を避けて、侘び、寂びというモノトーンの「艶消し」の世界に価値を認めるようになった。それが今日の日本人の美意識につながっている。その美意識は鎌倉時代より武家と結びついた禅文化が発祥した表現であるといってもいいわけで、だから、黄金に輝く「金閣」を禅寺にみるとき、私たちにとまどいが生じるのである。

金閣寺と通称するが、正式には北山鹿苑寺という臨済宗 相国寺派の禅寺である。

鏡湖池の水面に映る金色の影によって浮き上がってみえることも金閣の超然とした存在をきわだたせている。もとは四方を池に囲まれていたから、その浮遊感はいっそう極楽浄土の楼閣のごとく思われたに違いない。

© 鹿苑寺 蔵

Ryoan-ji 龍安寺

On the north side of Ryoan-ji a Zen temple of the Rinzai sect (Myoshin-ji school) stand the *kuri* and the *hojo* (the main hall). In front of the *hojo* is the famous *sekitei* (Zen rock garden). It is a rather small space, 25 meters east to west and 10 meters north to south, surrounded by an oiled dirt fence, containing fifteen stones, some standing vertically and others lying horizontally, some festooned with moss, others almost buried in the carefully patterned white sand that surrounds them. The rocks are simply arranged here and there, uninterrupted by tree or greenery. Some have said the stones are arranged to suggest a tiger carrying its cub on its back as it crosses a river, while others see an arrangement of numbers, and still others interpret the arrangement of the rocks as reflecting Buddhist teachings. In any case, they certainly reflect the artfulness of the Zen space.

龍安寺（臨済宗妙心寺派）北側に庫裏と方丈が建ち、方丈の前庭がその著名な「石庭」である。東西 25 m、南北 10 m、油塀に囲まれたごく狭い空間に砂紋を描いた白砂を敷き、15 個の石、立ったものもあれば、臥したもの、周囲に杉苔を生じたもの、白砂にほとんど埋まったもの、それぞれの石が無造作に点々と配されて、ほかには一木一草とてない。この白砂に置かれた 15 の石を、虎が子を背負って川を渡るようすをあらわしたもの（「虎の子渡しの庭」という）、七五三の配置の妙、仏教の教えによるものなど、いろいろにいわれ、ともかく禅境の極みとされている。

Ninna-ji　仁和寺

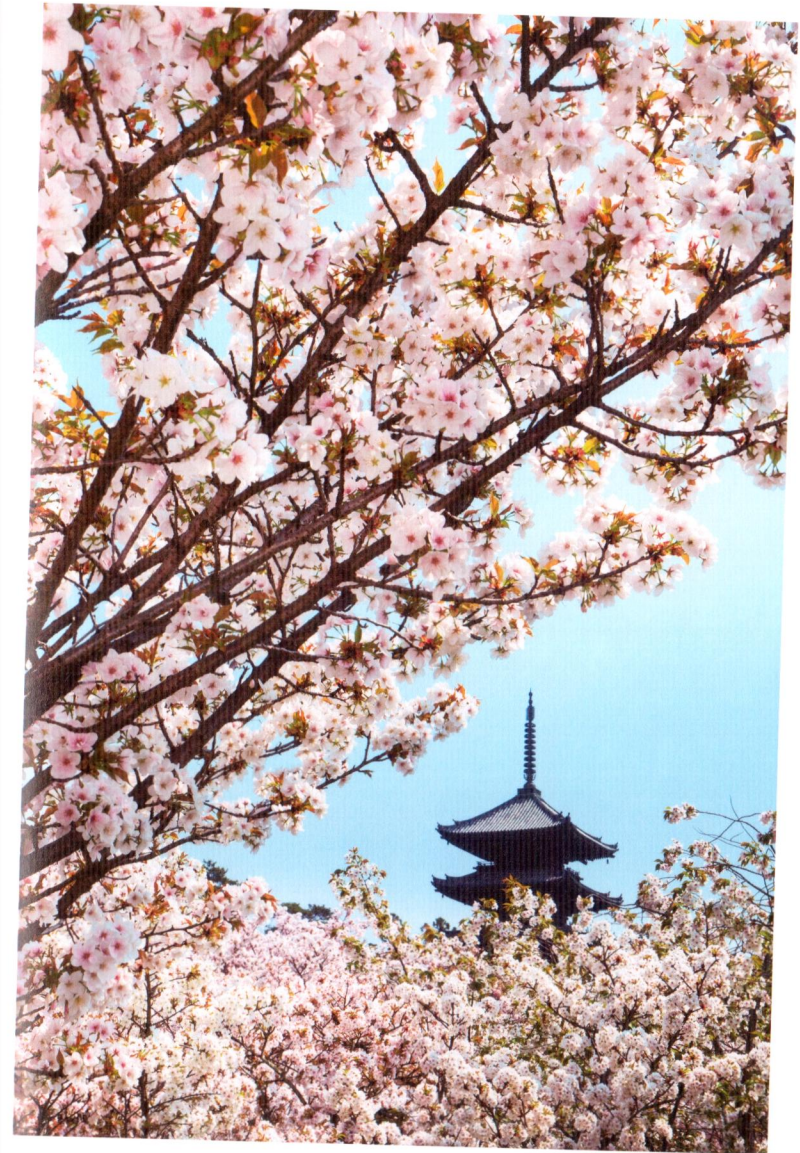
The Kinukake-no-Michi Rd. does lead to the splendid *nio-mon* gate of Ninna-ji, so we shall quickly enter this grand temple, with its strong lingering scent of Heian period culture.

Pass under the *nio-mon* gate, and the approach leading to the *chu-mon* gate of the temple is so broad it seems more like an open plaza than an approach. This feeling of openness is one of the signature features of Ninna-ji.

On the left of the grounds is Omuro cherry tree, known for its late-blooming cherry blossoms. Kyoto residents enjoy coming here for cherry-blossom viewing when the flowers in the city are already scattered on the ground.

「きぬかけの路」に面して仁和寺の豪壮な二王門が建つ。だから私たちはいきなり、この平安文化の香りが色濃く残る大寺に入ることになる。

二王門をくぐると中門につづく幅広い参道が、道というより広大な空間として広がっている。この広さがまず仁和寺の特徴であり、気持ちの余裕を生みだしてくれる。

境内の左手は遅咲きの桜として知られる「御室桜」の苑地が広がる。市中の桜がおおよそ散りはじめたころに、低い木に花を咲かせ、二度目の花見と京人に親しまれている。

Myoshin-ji 妙心寺

Myoshin-ji's south gate (*chokushi-mon*) is on Myoshin-ji St., and its north gate is on Ichijo St. The temple grounds are 470 meters across from east to west and 540 meters across from south to north, containing about 46 sub-temples. Across Japan, the Myoshin-ji school boasts 3,400 branch temples, making it the largest school in the Rinzai sect.

The layout of the temple is most impressive, with the *chokushi-mon* gate, the *butsu-den*, the *hatto*, the *shin-do*, the *dai-hojo*, and the *kuri* all laid out in a straight line.

妙心寺の南門（勅使門）は妙心寺道に、北門は一条通に面している。寺域は東西約 470 m、南北約 540 m の広さを誇り、46 あまりの塔頭を数える。また日本全国に 3400 の末寺を擁し、臨済宗のなかでも妙心寺派は最大の宗派となっている。

勅使門、仏殿、法堂、寝堂、大方丈、庫裏と一直線に建ち並ぶ伽藍のようすはまことに堂々として訪れる私たちを圧倒する。

Koryu-ji 広隆寺

Koryu-ji is said to be the oldest temple in Kyoto. Hata-no-Kawakatsu, the head of the Hata clan (who came to Japan from Korea) is said to have bestowed a statue of the Buddha received from Prince Shotoku and enshrined it as the principal image of the temple in 603.

The Buddha statue of Koryu-ji is Japan's first national treasure, "Hokan no Miroku" (crowned Maitreya), said to have been received by Hata-no-Kawakatsu from Prince Shotoku. Both eyes of the Buddha are cast downward, and a gentle smile plays at the mouth. The ring finger and thumb of the right hand are lightly touching, and the other fingers are curving naturally. The middle finger almost touches the cheek, and in that tiny distance, one can feel the infinite nature of time. The statue is often called Japan's most beautiful Buddha image.

広隆寺は京都で最も古い寺とされる。渡来人秦氏の長、秦河勝が聖徳太子より仏像を賜り、それを本尊として603年に寺を建立したことが、広隆寺の創建という。

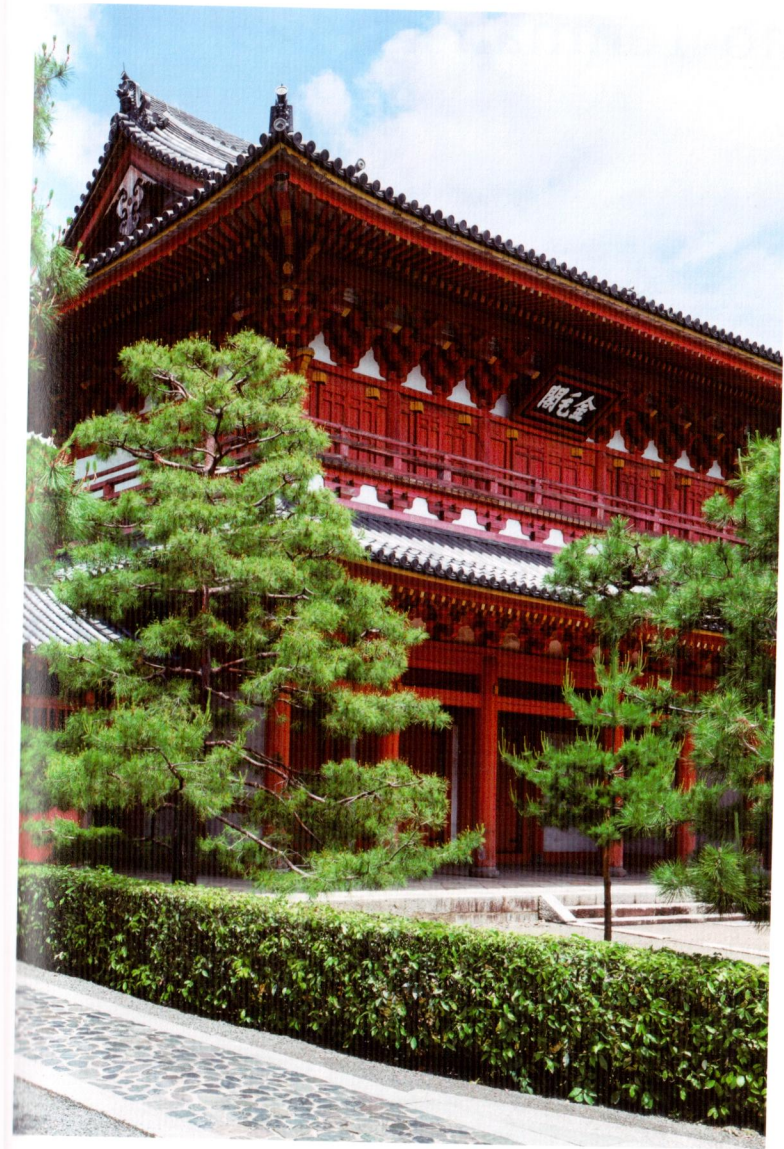
一体の仏像が広隆寺を訪れる人びとのお目当てで、国宝の第一号に指定された「宝冠の弥勒」である。秦河勝が聖徳太子から賜った仏像だと伝えられるが、詳かではない。両眼を静かに伏せて口元にわずかな笑みをうかべている。右手の親指と薬指で軽く円をむすび、そのためほかの指が自然と丸みをつくる。中指はふくよかな頬に触れんばかりで、そのほんのわずかな距離に、永遠なる時間が感じられる。日本で一番美しい仏像だといってもいいだろう。

Daitoku-ji 大徳寺

In 1582, Toyotomi Hideyoshi held a funeral for Oda Nobunaga and created a sub-temple, Soken-in, at Daitoku-ji as a memorial temple for Nobunaga. This led many leading military figures to create sub-temples at Daitoku-ji, further extending its prosperity.

Hideyoshi studied the art of tea with Sen-no-Rikyu, forging a strong bond between the warrior class and the way of tea. Many of the sub-temples at Daitoku-ji included exquisite tea-ceremony room and gardens. Today Daitoku-ji still has more than twenty of these sub-temples, many of which contain first-class works of art, including gardens, paintings on folding screens and walls, and the architecture of the buildings themselves.

1582年（天正10）、豊臣秀吉が織田信長の葬儀を営み、信長の菩提寺として塔頭総見院（そうけんいん）も建立、あわせて寺領を寄進して、それを契機にして戦国武将の塔頭建立が相次ぎ大徳寺は武家の信仰を受け、隆盛を極めた。

そして秀吉の茶の師匠であった千利休（せんのりきゅう）をはじめ武門と茶道が結びつき、各塔頭にすぐれた茶室や茶庭が建築されていく。いま、大徳寺の塔頭は20余寺院あるが、いずれも建物を含め、庭、障壁画など超一級の美術品であるといっていい。

Kitano Tenman-gu 北野天満宮

After passing under the great stone *torii* gate (sacred gate) of Kitano Tenman-gu, you will see Tomouji-sha, a shrine honoring Michizane's mother, next to the approach. On the left side of the approach is a park of plum trees covering approximately 16,530 m^2; the temple grounds as a whole contain some 1,500 plum trees to announce the coming of spring to Kyoto. Many visitors come to the shrine in February to the Baikasai Festival to view the plum blossoms, as well as the open-air tea festival where geisha from the nearby Kamishichiken area serve tea.

Pass through the two-story gate and, except during plum-blossom-viewing season, the grounds are relatively quiet. The local people affectionately call the shrine "Tenjin-san," and the shrine has an unpretentious, common feel to it.

北野天満宮の大きな石鳥居を入ると、道真公の母を祀る伴氏社が建つ。左手には約 5000 坪の敷地をもつ梅苑があり、境内とあわせ約 1500 本という梅が、京都に早春を告げる。2 月の梅花祭には大勢の人が梅見に訪れ、同時に催される上七軒の芸妓らによる野点茶会を楽しむ。

楼門を入ると、梅見のシーズン以外は比較的静かであって、京都人が「天神さん」と親しみを込めてよぶ庶民的な雰囲気にみちている。

Area 5

A Quick Trip
from Sagano to Komyo-ji in Ao

嵯峨野から粟生の光明寺まで巡る早足の旅

Tenryu-ji 天龍寺

At the time Tenryu-ji was built, it boasted extensive temple grounds from what today is Seiryo-ji to Arashiyama. Aside from Nanzen-ji, it ranks as the highest of Kyoto's five great Zen temples. This is largely due to the support of the Muromachi Bakufu, beginning with Ashikaga Takauji, who swore to protect Tenryu-ji for the sake of the holy teachings of Muso Soseki. The buildings that we see today were all constructed since the Meiji era.

Tenryu-ji garden, with Sogen pond at its center, makes use of the surrounding landscape in the form of Mt. Kameyama and Mt. Arashiyama in its design. The trees that circle the pond are a clear green in spring and a gorgeous yellow in the fall.

In addition to the gardens here, Soseki also designed gardens at Toji-in, Saiho-ji (Koke-dera), and other temples.

天龍寺は創建当初、いまの清凉寺あたりから嵐山までその範囲とするほど広大な寺域を誇り、京都五山の格付けで南禅寺を別格として天龍寺が第一位であった。それは足利尊氏が夢窓疎石の法統に末代まで帰依して天龍寺を加護する置文を残したように、尊氏以下、室町幕府の絶大な支援があったことによる。現在私たちがみる建物は明治以降の建築である。

庭園入口から大方丈をぐるりと回ると、名庭として名高い池泉回遊式の天龍寺庭園が広がる。曹源池を中心に亀山や嵐山を借景にして、池の周囲をかこむ樹林が、春夏にはみずみずしい緑に、秋には黄赤の彩りをみせる。

作庭は夢窓疎石で疎石はほかに、等持院、西芳寺（苔寺）などの庭も手がけたといわれている。

Seiryo-ji　清涼寺

Local residents call Seiryo-ji "Saga-no-Shaka-do," and it commands a deep religious loyalty. Its festivals and performances—the 'Saga Dainenbutsu Kyogen' play on the second Saturday and Sunday and the third Sunday of April, and the 'Saga no O-taimatsu' (*nehan-e*) on the evening of March 15—attract both locals and visitors from other places.

The Saga-no-O-taimatsu is counted as one of Kyoto's three great fire festivals, along with the Gozan-no-Okuribi and the Kurama-no-Himatsuri, and is a harbinger of spring.

地元の人は清涼寺を「嵯峨の釈迦堂」とよんで、篤い信仰をよせている。4月の第2土・日と第3日曜に催される「嵯峨大念仏狂言」、3月15日の夜におこなわれる「嵯峨のお松明」(涅槃会)は、地元の人以外にも大勢の見物客を集める。五山の送り火、鞍馬の火祭とともに京都三大火祭に数えられる嵯峨のお松明は、春の到来を知らせる行事である。

Daikaku-ji　大覚寺

There are two large ponds in the Sagano area: Hirosawa pond and Osawa pond, next to the temple grounds of Daikaku-ji. Osawa pond is located in Emperor Saga's Imperial villa Saga-in, and the pond is bordered by approximately a kilometer of cherry, maple, and pine trees. It is very popular in spring for cherry-blossom viewing and in autumn for moon viewing. The latter is particularly exquisite when done from a boat floating in the pond.

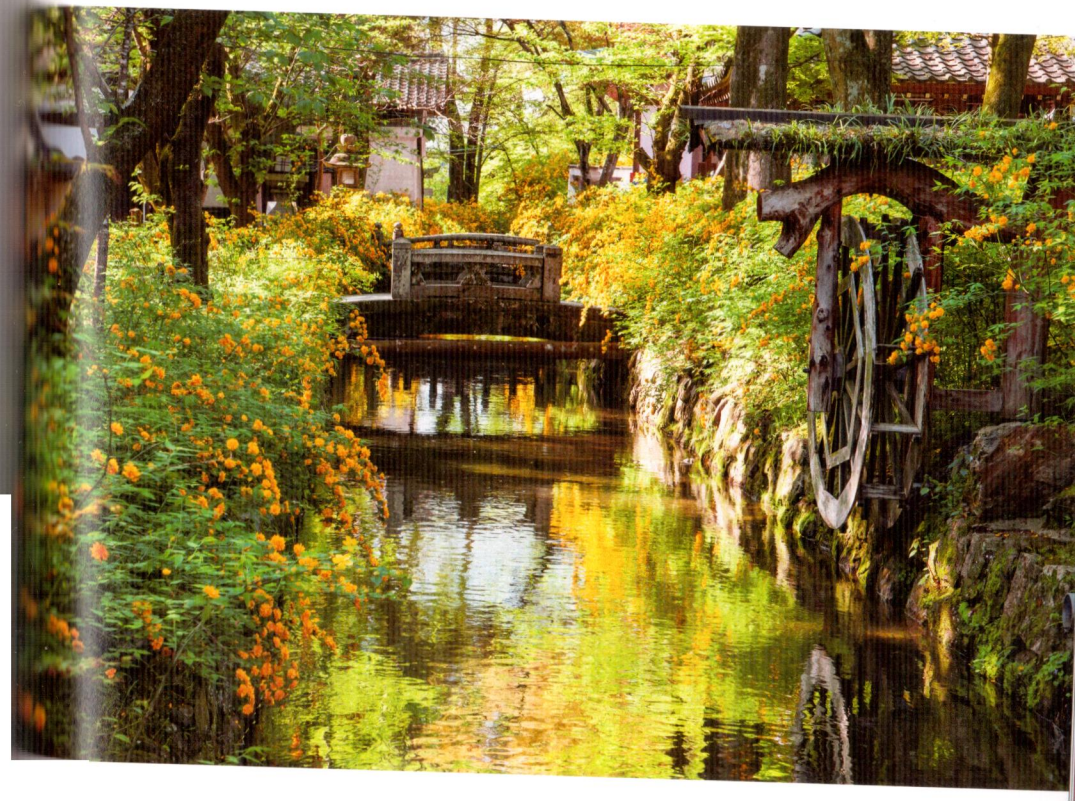
Daikaku-ji is titled as "Saga-san," but its formal Shingon name is "old Saga Imperial Palace Daikaku-ji *monzeki*." Despite this grand monicker, Daikaku-ji does not have a grand *san-mon* gate. You cross a small stream over a stone bridge to the simple front gate, and a doorway covered by a white curtain with a sixteen-petaled chrysanthemum crest stands before you. This too seems more like the palace than a temple.

嵯峨野には大きな池がふたつある。広沢池（ひろさわのいけ）と大覚寺の寺域につづく大沢池（おおさわのいけ）である。この大沢池は嵯峨天皇が営まれた離宮「嵯峨院（さがいん）」の苑池で、池の周囲約1 kmには桜や楓、松が植えられ、春の花見や秋の月見の時期がとくに美しい景色となって多くの人が訪れる。船を池に浮かべて催す「観月（かんげつ）の夕べ」が知られている。

当寺は嵯峨山（さがさん）と号し、「旧嵯峨御所大覚寺門跡（きゅうさがごしょだいかくじもんぜき）」と称する真言宗大覚寺派の大本山である。といって、大覚寺は仰々しい山門を構えるわけではない。細流にかかる石橋を渡ると簡素な表門があって、その先に十六弁の菊紋を描いた白幕を下げる式台玄関（しきだいげんかん）がみえる。このようすも寺というより、まさに御所という佇まいである。

Matsuo-taisha 松尾大社

Beginning in the Muromachi period, the Matsuo-taisha was the place for worshipping the god of *sake* (Japanese spirits) because of the holy Kamenoi spring that flows on the shrine grounds. It was believed that the water of the spring could keep *sake* made with it from going bad. It is for this reason that more than one hundred of *sake* casks are piled on the shrine grounds as offerings. The temple is also known for the beauty of its yellow Japanese roses.

松尾大社は、室町時代以降、酒の神として信仰されて、境内裏には霊泉「亀(かめ)の井(い)」が湧いている。この井戸の水を醸造のさいにまぜると酒が腐らないという伝説がある。そのため、境内の神輿庫の脇に各地の酒樽が百樽も積みあげられ、いかにもこの社が酒の神であることがみてとれる。また、山吹の花の美しい神社である。

Koke-dera 苔寺

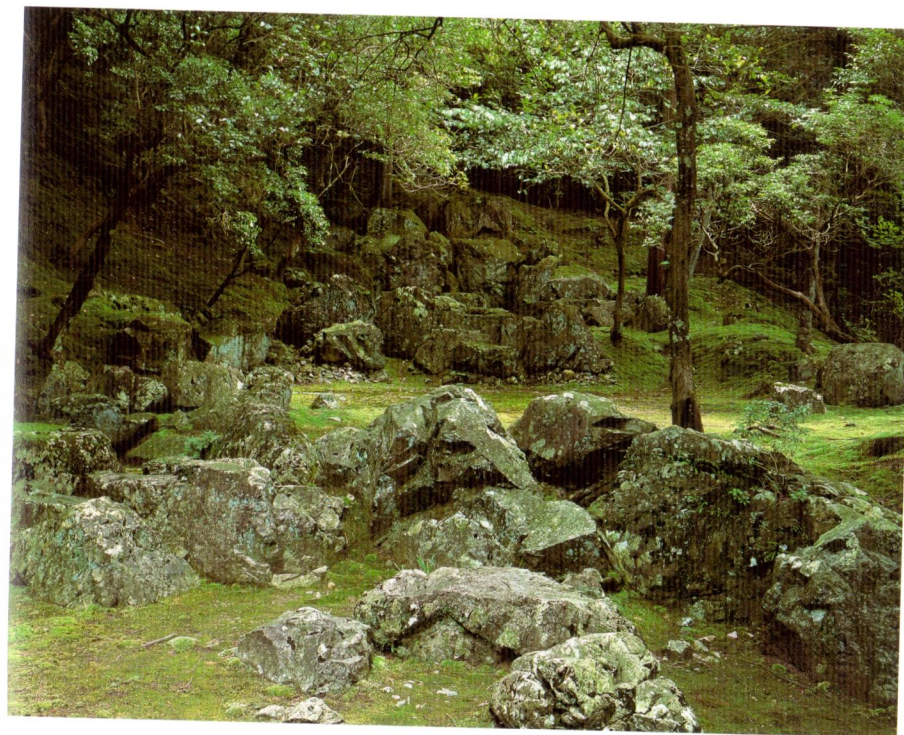
Unfortunately, it is no longer possible to visit Koke-dera (Saiho-ji) on the spur of the moment. To preserve the moss garden and in respect of the surrounding environment, advance reservations are required.

After listening to a sermon in the *hondo* and admiring the sutra manuscripts, visitors who have been able to enter the temple may visit the gardens. Passing through a small gate in front of the *kuri* you come upon the lower garden, a moss circuit-style garden surrounding a pond. The moss softly spreads out in the setting of ponds and trees. Walk gently along the path, taking care to avoid stepping into the moss.

In the upper garden, seen in the photograph, the rockwork is composed in the dry landscape style.

苔寺（西芳寺）はいま残念ながらふらっと訪ねて拝観できる寺ではない。苔庭の保護と周辺環境への配慮から、事前の申し込み制になっている。

入寺を許可された拝観者は本堂で説法を受け写経をおさめたのちに順次、庭園を拝見することになる。庫裏の前を築地塀に向かい小さな門をくぐると、池泉回遊式の下の庭である苔庭が、池と老樹の景色のなかに、じつにふんわりと広がっている。苔地に踏み入らぬようにめぐらされた苑路に従って静かに歩む。

なお、上の庭（写真）は枯山水の石組み庭園である。

Komyo-ji 光明寺

The beauty of Komyo-ji is immediately apparent as soon as one passes through the gate. In front, you see the gentle sloped stone steps with its width of two or three strides. Uneven shape of stones are paved and the hewn stones are attached at the edge of each steps. Nothing can be compared with this distinctive stone staircase, with the trees trailing their branches low on either side, make walking up this gentle slope distinctive either in the green of spring and summer or the red of autumn. In particular, the feeling of stepping through the gold and red leaves scattered over the steps evokes the strong emotion of stepping onto the stage of a theater.

Also of interest is the flat tranquil approach to the temple via the Yakuimon gate.

光明寺の美しさは総門をくぐったところからはじまる。幅が広く二、三歩で一段を上るほどのなだらかさで奥行きの深い石段がまっすぐに、しかもゆったりとして目前にあらわれる。不定形な割石(わりいし)を敷き、階(きざはし)の先端は切石(きりいし)で押さえているこの参道の整然とした美しさは比類のないもので、左右の木々が枝を低く重ねて石段上に垂れ、春夏の緑、秋の紅葉を愛でるには極上の場所である。ことに、前夜の風で隙間なく散り敷かれた黄赤の落葉を踏みしめてのぼる気分は、劇場の舞台に立つような感動さえ覚えるほどだ。

なお、薬医門(写真)から入る平坦な参道も静かである。

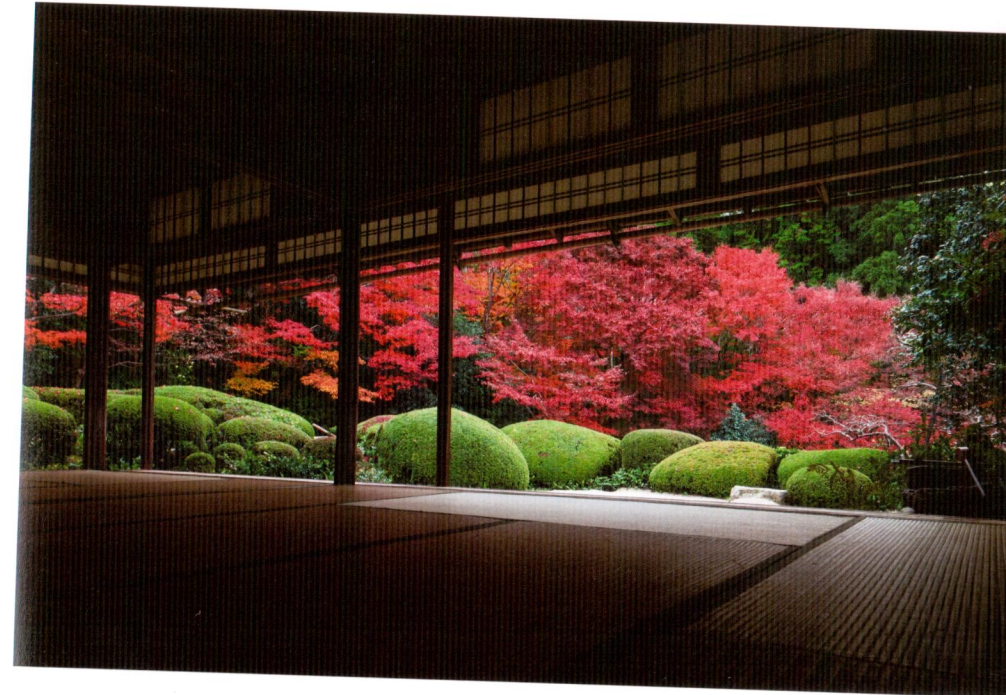
Area 6

Unforgettable Temples and Shrines Scattered Around Kyoto

京都の各地に点在する忘れ得ぬ寺社

Shisen-do 詩仙堂

When you enter the front gate and ascend a small stone staircase, you will see the nameplate of the villa, "Ototsuka," (original name) before you go in the entrance of the temple. The first space you find yourself in is the room that gives the temple its name, the Shisen hall, which is quite small (four and a half *tatami* mats). The word *shisen* refers to the great classical Chinese poets from the Era of Han, Chin, Tang and Song, thirty-six of whom are pictured on the walls of the room. Next you enter the spacious *shoin* (study-cum-living room), which is open to the garden with round cutted green planting, allowing beautiful views of the gold and crimson leaves in the autumn.

表門を入り、石段をわずかにのぼると「凹凸窠」(山荘の当初の名称) の額を見上げて玄関に入る。そして、まずこの寺の名である詩仙の間 (四畳半) になる。詩仙とは、漢・晋・唐・宋代の詩人 36 人のことで、彼らの画像を四方の長押に掲げた堂であるから詩仙堂という。つづく広い書院は二方が開け放たれ、前庭にはいくつもの植栽が丸味をもって刈りそろえられ、紅葉時には、その刈込の緑色と庭に枝をのばす赤黄の紅葉色がなによりも美しい。

Manshu-in 曼殊院

Coming up the long slope to the front, the first thing one sees is the *chokushi-mon* gate. Before the gate is a broad stone staircase with a tall stone fence and an evenly spaced line of trees on either side. Outside of that a long white earthen wall stands as if to protect a castle wall from invaders. This military mien is an ostentatious display of power characteristic of the *monzeki* temples and can also be seen at Sanzen-in in Ohara or Myoho-in in Higashiyama. Ryosho, the rebuilder of Manshu-in gave it some beautiful design elements.

長い坂道をあがると正面に勅使門がまずみえる。門前に幅の広い石段を設け、左右には高々とした石垣と樹木を等間隔で配した緑の盛土、さらにそのうえに長い白壁の塀が、まるで外敵の攻撃から守る城壁のごとくつづく。この武張った構えは、大原の三千院にも東山の妙法院にもみられ、門跡寺院の威光を誇示する造りなのだろう。さて、曼殊院の再建者、良尚法親王による美の意匠をみてみよう。

The examples of craftsmanship include the hidden nails of the *nageshi* beams (modeled on Mt. Fuji), The handles (modeled on gourds) of the *fusuma* sliding screens, and the woodwork of the hand rails, all showing a great attention to detail. The masterpiece is the striking design of the transom in the *sho-shoin*, which is thick with chrysanthemum flowers. Also, be sure to note the splendid shelves in the Tasogare-no-Ma (twilight room), which are built in a style that has come to be known as "Manshu-in-dana" (Manshu-in style shelves). All of these elements show Ryosho's creativity and aesthetic sensibility.

長押の釘隠(富士山をかたどる)、襖の引手(瓢箪形など)、手摺の木工、それぞれに細緻な意匠が凝らされて、圧巻は小書院の欄間にみられる菊花をあつかった大胆なデザインである。また、その黄昏の間の奥には「曼殊院棚」とよばれる違い棚があって、それらひとつひとつに良尚法親王の創造性と美意識が伝わってくる。

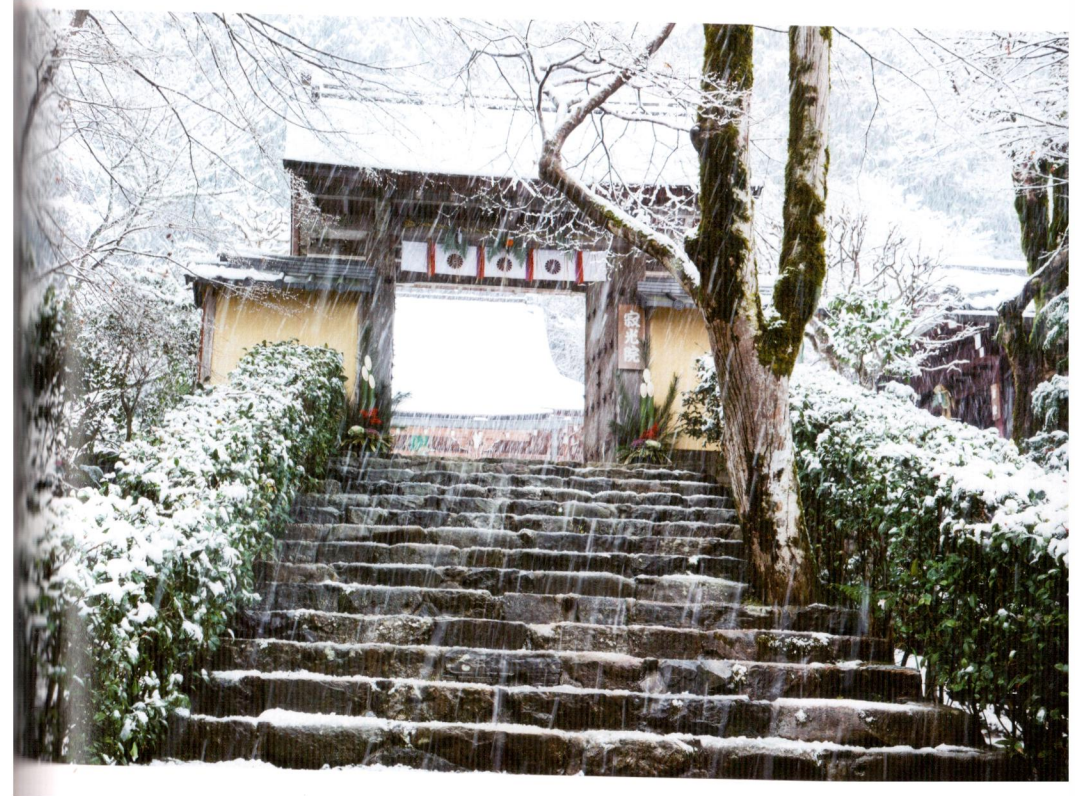
Sanzen-in　三千院

The author Inoue Yasushi has likened the *hondo* of Sanzen-in, the Ojogokuraku-in, to a jewel box. It stands surrounded by trees, seeming to float in a thick moss garden. It is a single-story building with a roof made from wooden planks, it contains the temple's venerated seated statue of the Amitabha (*amida-nyorai*) flanked by statues of *seishi bosatsu* and Avalokiteshware (Kannon). All of the statues were carved in the Fujiwara period, and the expressions on their faces and "*yamatozuwari*" style of sitting in a manner similar to the *seiza* position convey an attitude of love and modesty.

三千院の境内には、作家井上靖が、まるで宝石箱だと賞賛した本堂の「往生極楽院」が木立にかこまれ、深緑の苔の広がる庭園に浮かぶように建つ。往生極楽院は三間四面、単層の入母屋造、杮葺で、堂内には本尊の「阿弥陀如来坐像」と両脇侍の勢至菩薩、観音菩薩が安置されている。いずれも藤原時代の作品で、とくに両脇侍の伏し目がちな慎ましやかな顔と「大和坐り」という正座に近い姿が慈愛にみちて、まことに好ましい。

Jakko-in　寂光院

In any case, the temple became well known when Tokuko (Kenreimon-in), the daughter of Taira-no-Kiyomori, became a nun here in 1185, when she was twenty-nine. Tokuko and her son Emperor Antoku jumped into the sea, but only Tokuko was saved from drowning during the Battle of Dannoura, when her clan, the Taira, were defeated, as described in *the Tale of the Heike*. The visit of her father-in-law, Emperor Goshirakawa (the father of Emperor Takakura) to Kenreimon-in is portrayed in Noh drama and also in *the Tale of the Heike*.

当寺がよく知られるのは、平氏滅亡の壇ノ浦の戦いで、子の安徳天皇とともに入水しながら助けられた建礼門院、すなわち平清盛の娘徳子がここに庵を結び隠棲したことで、それは『平家物語』などに詳らかで、1185 年（文治元）徳子 29 歳のことである。翌年に舅である後白河法皇（高倉天皇の父）が建礼門院を見舞いに訪れる大原御幸は能の曲目や『平家物語』で知られるところである。

Kurama-dera 鞍馬寺

From there you can take the Kurama cable car to Kurama-dera, but if you're up to it, I recommend walking up the winding approach path called the *tsuzuraori* (zigzag path), which legend has it is populated by long-nosed Tengu goblins. On the way you will pass Yuki-jinja, the companion shrine to Kurama-dera. The shrine's festival, the Kurama-no-Himatsuri (Kurama fire festival), is one of the three wonder festivals of Kyoto. The shrine also boasts a particular *hai-den* and a giant cedar to which people pray that their wishes will be granted.

After about thirty minutes' walk from the *nio-mon* gate, the *tsuzuraori* culminates in a stone staircase, which brings you to the temple's main building, the *kon-do* (*hon-den*).

山寺である鞍馬寺へは、鞍馬山ケーブルカーで昇ると楽だが、できれば九十九折(つづらおり)の参道を伝説の天狗が住むという霊気を感じながら境内にのぼってみたい。途中に鞍馬寺の鎮守社由岐(ゆき)神社が建つ。この神社の例祭が京都三大奇祭のひとつ「鞍馬の火祭」である。また同社の豪壮な割拝殿(わりはいでん)と巨木の「願かけ杉」も見ものである。

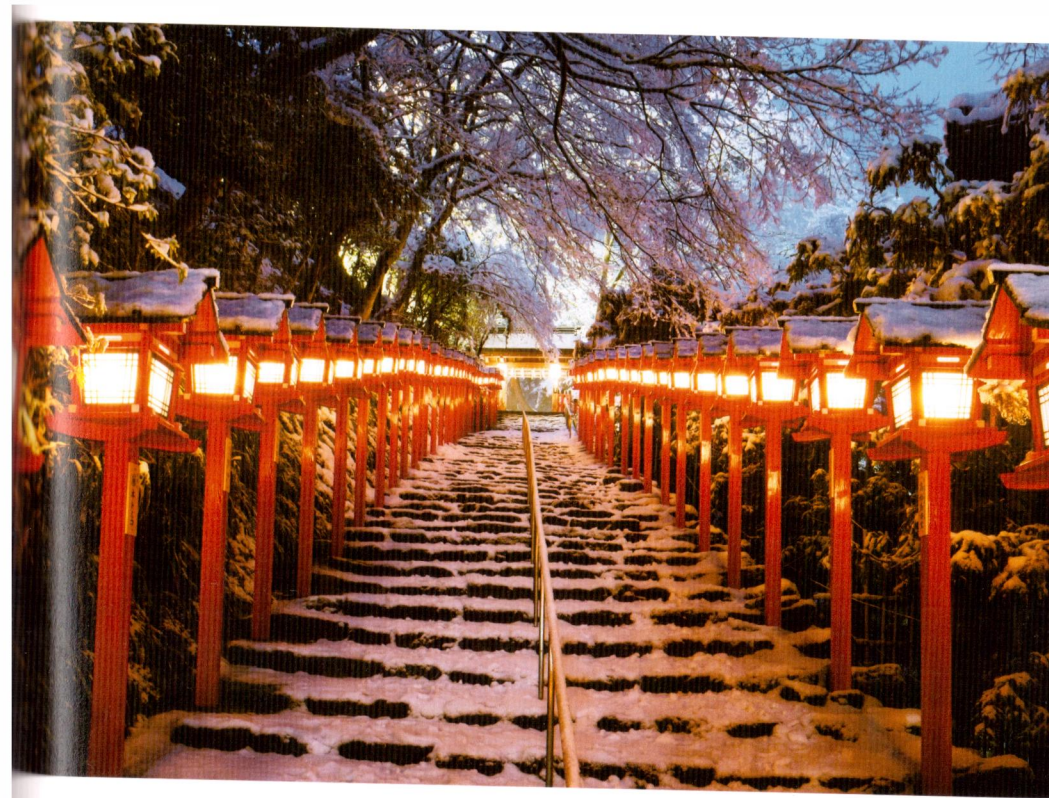
九十九折の参道は最後に石段となって本殿金堂にいたる。麓の仁王門から約30分の道のりである。

Kifune-jinja 貴船神社

After the capital was established at Kyoto, Kifune-jinja was recognized as the uppermost stream of the Kamo River, where the water used in palace rituals was obtained. Special envoys were sent from the court in supplication; a black horse was sent in dry weather, and a white horse on rainy days. In time, the actual horses were replaced by paintings of horses on a board known as the *itatateuma*, which is said to be the origin of the votive paintings known as *ema* (lit. “picture horse”) used at shrines today.

300 meters upstream from the main shrine is the Yuinoyashiro, the middle shrine, which is known as the shrine of marriage. This is said to come from the success of the Heian-period poet Izumi Shikibu in reclaiming the love of her straying husband by praying at this shrine. Many young women still come to this shrine to express their prayers for love.

平安遷都後は、貴船神社が御所の御用水である賀茂川の最上流にあたることから川上神として崇められ、日照りには黒馬が、長雨には白馬が朝廷より奉納された。やがて生きた馬に代えて板に馬の絵を描いた「板立馬」が奉納されることもあり、これが絵馬の起源となったといわれる。

本宮から300 m ほどの川上にある「結社（中宮）」は縁結びの神社として知られ、その由来は平安時代の女流歌人和泉式部が心変わりした夫の愛を取り戻すために参詣して復縁したことによるといい、いまも「縁結びの宮」として、若い女性の参拝が多い。

Jingo-ji 神護寺

Jingo-ji is a great Shingon sect temple built in a flat area carved out of the side of Mt. Taka-o (428.6 meters in altitude).

Continue to the plaza, where the *godai-do* and the *bishamon-do* are located, and on the right you will see the broad stone staircase leading to the *kon-do*. The view of the *godai-do* and the *bishamon-do* from halfway up the stairs is considered to be particularly affecting. Both buildings were reconstructed in 1623.

The largest building on the ground, the *kon-do* was constructed in early Showa era. The flow of its tiled roof is forceful, and although the vermilion color of the wooden columns under the eaves has faded, it retains its vividness. As you ascend the staircase, the hall gradually comes into view, revealing its remarkable beauty.

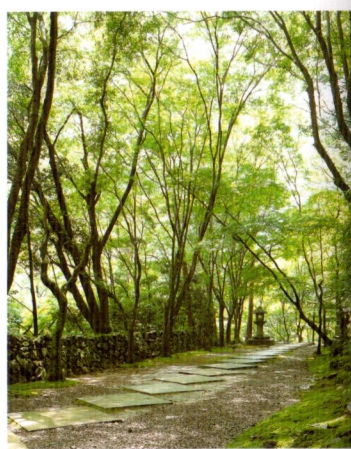
神護寺は高雄山（標高 428.6 m）の山腹を平坦に切り開いたところに伽藍を構える真言宗の大寺である。

中央の広々とした空間は五大堂と毘沙門堂の建つ場所に行きつき、右手には金堂への幅広い石段があらわれる。その石段の途中から五大堂と毘沙門堂をふり返るのも、じつに雄勝な景色である。両堂ともに 1623 年（元和 9）の再建。

山内最大の建造物である昭和初期建立の金堂は大瓦屋根の流れも迫力があり、軒裏の木組柱に朱色をやや渋くしながらも鮮明に残し、石段を一段上るごとに全貌があらわれてきて、その美しさは格別である。

Kozan-ji　高山寺

The temple grounds are nearly hidden by the dense trees that surround it so buildings are not in line. If you enter from the front approach path, you can follow the path of diamond-shaped stones to the stone staircase, the Kon-do-michi, that looms up like a wall leading to where the *kon-do* stands alone. The other temple buildings are scattered on the slope around the right side of the *kon-do*. If you are not visiting during the autumn leaf-viewing season, the temple grounds may well be completely deserted.

境内といっても高山寺はうっそうとした老木が空を隠す山の中の寺だから、整然と諸堂が建ち並んでいるわけではない。表参道から立ち入れば、菱形の敷石が置かれた道の先に屹立する壁のような石段（金堂道（こんどうみち））があらわれ、その段上に金堂が一棟だけ建っている。ほかの堂宇は、金堂前を右方向にまわった斜面にひっそりと点在する。紅葉のシーズンをはずして訪れると、山内にはほとんど人影がない。

Bishamon-do 毘沙門堂

Climb up the steep stone stairway from the Gokuraku-bashi bridge to the *nio-mon* gate, where the statues of the *kongo rikishi* (Vajrapani) stand. The temple grounds stretch out on a level area on the mountainside, and through the Chinese style *kara-mon* gate, you can see the tiled roof of the *hondo*. The temple's venerated image of *bishamonten*, one of the Four Heavenly Kings and the god of treasure and prosperity, stands in his armor with his club in his hand.

From the western walkway of the *hondo*, you can enter the mausoleum building (*rei-den*), where mortuary tablets for many succesive emperors and Tokugawa shoguns surround the statue of the Amitabha (*amida-nyorai*). On the ceiling is a painting of a dragon glaring in all directions. The hall is believed to have been constructed in 1693.

門前の極楽橋(ごくらくばし)から急傾斜の石段を、金剛力士像を安置する仁王門までのぼると、境内は山腹の平坦地に広々として、唐門(からもん)をへだて本堂の瓦屋根がみえる。本尊（秘仏）の毘沙門天は仏法守護四天王のひとつで北方世界を守護し、財宝・福徳の神で甲冑に身をかため宝棒を手にしている。

本堂の西回廊から板縁をふんで霊殿に入ると、阿弥陀如来を中心に歴代天皇や徳川将軍の位牌を安置、天井には四方にらみの龍が描かれている。建立は1693年（元禄6）という。

Kaju-ji　勧修寺

The must-sees at Kaju-ji are its famous gardens, which are divided into the level-ground gardens to the south of the *shoin* and the pond gardens centered on Himuroike pond. The "stroll pond garden" (in the past, visitors viewed it from boats in the pond) is lively with *kakitsubata* irises, irises, and water lilies from spring to summer. The water lilies in particular fill the pond to overflowing, and the deep green leaves and pale red flowers are extremely picturesque. Across the pond is the elegant *kannon-do*, and the roofs of the *hondo* and *shin-den* glow in the light against the backdrop of the mountain greenery.

The level-ground gardens are filled with white plum, double-blossomed cherry, wisteria, evergreen magnolia, and other plants and trees, and are an extremely popular destination for autumn leaf viewing.

勧修寺でみるべきは名庭として知られる「勧修寺庭園」である。この庭園は書院南の平庭と氷室池を中心にした池庭に分かれる。池泉回遊式（かつては舟でめぐる舟遊式であった）の庭は、春から夏には、杜若、花菖蒲、睡蓮が咲き、とくに蓮は池を埋め尽くすほどで、深緑の葉と薄紅色の花が色あざやかである。中の島をへだてて、瀟洒な観音堂がみえ、山の常緑を背にして本堂や宸殿の屋根が陽に照るようすは、典雅な趣である。

平庭には白梅、八重桜、藤、泰山木など多種な花木が植えられて花の寺を演出し、紅葉の時期も多くの人を集める。

Daigo-ji　醍醐寺

The vast grounds of Daigo-ji, stretching from the 450-meter-high summit of Mt. Daigoyama down to the western foothills, are divided into two parts: Kami (Upper) Daigo and Shimo (Lower) Daigo. Most visitors only make it to the lower area, where they can see the *kon-do*, the five-story pagoda, and Sanpo-in (an auxiliary temple). The road to Kami-Daigo is quite steep, and the 2.6-kilometer walk to the *kaizan-do* at the summit takes a good hour, so it is not attempted lightly.

標高 450 m の醍醐山の山頂から西麓までの醍醐寺全域をいま山上の上醍醐（かみだいご）、山麓の下醍醐（しもだいご）と分けて、参詣客の多くは、金堂や五重塔、三宝院（さんぽういん）（子院）の建つ下醍醐だけをめぐることになる。というのは上醍醐への山道はかなりの急坂で、山頂の開山堂まで約 2.6 km、約 1 時間を歩き通さなければならず、気軽に拝観するといった気持ちでは行きつかないからだ。

Area 4

鷹峯
Taka-ga-mine
常照寺
Josho-ji
源光庵
Genko-an
光悦寺
Koetsu-ji
桃山
Mt. Momoyama
鷲峯
Mt. Washi-ga-mine
北山通
Kitayama St.
今宮神社
Imamiya-jinja
仏教大学
Bukkyo University
大文字山
Mt. Daimonjiyama
大徳寺
Daitoku-ji
金閣寺
Kinkaku-ji
北大路通
Kitaoji St.
船岡山
Mt. Funaokayama
建勲神社
Takeisao-jinja
龍安寺
Ryoan-ji
きぬかけの路
Kinukake no Michi Rd.
立命館大学
Ritsumeikan University
平野神社
Hirano-jinja
北野天満宮
Kitano Tenman-gu
千本通
Senbon St.
仁和寺
Ninna-ji
等持院
Toji-in
今出川通
Imadegawa St.
宇多野
Utano Sta.
龍安寺
Ryoan-ji Sta.
等持院
Toji-in Sta.
妙心寺
Myoshin-ji Sta.
北野白梅町
Kitano-Hakubai-cho Sta.
御室仁和寺
Omuro-Ninna-ji Sta.
一条通
Ichijo St.
京福北野線
Keifuku Kitano Line
妙心寺
Myoshin-ji
丸太町通
Maruta-machi St.
花園
Hanazono Sta.
円町
Enmachi Sta.
JR嵯峨野線
JR Sagano Line
広隆寺
Koryu-ji
西大路通
Nishioji St.
太秦天神川
Uzumasa-Tenjingawa Sta.
至嵐山
To Arashiyama
太秦広隆寺
Uzumasa-Koryu-ji Sta.
蚕ノ社
Kaikonoyashiro Sta.
京福嵐山本線
Keifuku Arashiyama Line
二条
Nijo Sta.
地下鉄東西線
Subway Tozai Line
三条通
Sanjo St.
西大路三条
Nishioji-Sanjo Sta.
至京都駅
To Kyoto Sta.

Area 5

至清滝
To Kiyotaki
直指庵
Jikishi-an
愛宕念仏寺
Otagi Nenbutsu-ji
嵐山高雄パークウェイ
Arashiyama Takao Parkway
大沢池
Osawa pond
広沢池
Hirosawa pond
大覚寺
Daikaku-ji
化野念仏寺
Adashino Nenbutsu-ji
小倉山
Mt. Ogurayama
至亀岡
To Kameoka
祇王寺
Gio-ji
清涼寺
Seiryo-ji
滝口寺
Takiguchi-dera
二尊院
Nison-in
野宮神社
Nonomiya-jinja
常寂光寺
Jojakko-ji
嵯峨嵐山
Saga-Arashiyama Sta.
嵯峨野観光鉄道
Sagano Kanko Line
トロッコ嵐山
Torokko-Arashiyama Sta.
トロッコ嵯峨
Torokko Saga Sta.
JR嵯峨野線
JR Sagano Line
天龍寺
Tenryu-ji
嵐電嵯峨
Randen Saga Sta.
鹿王院
Rokuoin Sta.
車折神社
Kurumazaki-jinja Sta.
嵐山
Arashiyama Sta.
京福嵐山本線
Keifuku Arashiyama Line
渡月橋
Togetsu-kyo
嵐山
Mt. Arashiyama
嵐山
Arashiyama Sta.
阪急嵐山線
Hankyu Arashiyama Line
桂川
Katsura River
松尾大社
Matsuo-taisha
松尾
Matsuo Sta.
松尾山
Mt. Matsuoyama
西芳寺川
Saiho-ji River
月読神社
Tsukiyomi-jinja
苔寺(西芳寺)
Koke-dera (Saiho-ji)
御陵
Goryo
山陰道
Sanin Road
地蔵院
Jizo-in
浄住寺
Joju-ji
桂坂公園
Katsura-zaka Park

Area 6-1

6-2

6-3

6-4

Area 6-5

Area 1

Kiyomizu-dera 清水寺

京都市東山区清水1

Address: 1 Kiyomizu, Higashiyama-ku, Kyoto-shi
Tel: 075(551)1234
Hours: 6:00AM–6:00PM
Admission: ¥300(Extra charge for spring, summer, and autumn night viewing)

Kodai-ji 高台寺

京都市東山区高台寺下河原町526

Address: 526 Kodai-ji Shimokawara-cho, Higashiyama-ku, Kyoto-shi
Tel: 075(561)9966
Hours: 9:00AM–5:30PM
Admission: ¥600(¥900 for full pass including Entoku-in and the Sho Museum)

Yasaka-jinja 八坂神社

京都市東山区祇園町北側625

Address: 625 Kitagawa, Gion-machi, Higashiyama-ku, Kyoto-shi
Tel: 075(561)6155
Hours: 24 hours a day(Prayer requests accepted from 9:00AM–4:00PM)
Admission: Free

Chion-in 知恩院

京都市東山区林下町400

Address: 400 Rinka-cho, Higashiyama-ku, Kyoto-shi
Tel: 075(531)2111
Hours: 9:00AM–4:00PM(closed at 4:30PM)
Admission: Free(Hojo garden ¥400, Yuzen-en ¥300, full ¥500)

Shoren-in 青蓮院

京都市東山区粟田口三条坊町69

Address: 69 Awadaguchi Sanjobo-cho, Higashiyama-ku, Kyoto-shi
Tel: 075(561)2345
Hours: 9:00AM–5:00PM
Admission: ¥500(Additional fee for evening entry in spring and fall)

Heian-jingu 平安神宮

京都市左京区岡崎西天王町97

Address: 97 Okazaki Nishi-tenno-cho, Sakyo-ku, Kyoto-shi
Tel: 075(761)0221
Hours: Grounds: 6:00AM–6:00PM; gardens: 8:30AM–5:30PM(May vary depending on *season*)
Admission: Grounds: free; gardens: ¥600

Kennin-ji 建仁寺

京都市東山区大和大路通四条下ル小松町584

Address: 584 Komatsu-cho, Yamatooji-dori Shijo-*sagaru, Higashiyama-ku, Kyoto-shi*
Tel: 075(561)6363
Hours: 10:00AM–4:00PM
Admission: Free(Entry to temple: ¥500)

Sanjusangen-do 三十三間堂

京都市東山区三十三間堂廻り町

Address: Sanjusangen-do Mawari-cho, Higashiyama-ku, Kyoto-shi
Tel: 075(561)0467
Hours: 8:00AM–5:00PM(November 16–March 31: 9:00AM–4:00PM)
Admission: ¥600

Area 2

Nanzen-ji 南禅寺

京都市左京区南禅寺福地町86

Address: 86 *Nanzen-ji Fukuchi-cho, Sakyo-ku, Kyoto-shi*
Tel: 075(771)0365
Hours: 8:40AM–5:00PM(Closes at 4:30PM December–February; closed December 28–31)
Admission: *Free(¥500 fee to enter hojo garden and san-mon gate respectively)*

Eikan-do 永観堂

京都市左京区永観堂町48

Address: 48 Eikan-do-cho, Sakyo-ku, Kyoto-shi
Tel: 075(761)0007
Hours: 9:00AM–5:00PM
Admission: ¥600

Ginkaku-ji 銀閣寺

京都府左京区銀閣寺町2

Address: 2 Ginkakuji-cho, Sakyo-ku, Kyoto-shi
Tel: 075(771)5725
Hours: 8:30AM–5:00PM(December–February: 9:00AM–4:30PM)
Admission: ¥500

Shinnyo-do 真如堂

京都市左京区浄土寺真如町82

Address: 82 Jodoji Shinnyo-cho, Sakyo-ku, Kyoto-shi
Tel: 075(771)0915
Hours: 9:00AM–4:00PM
Admission: ¥500

Yoshida-jinja 吉田神社

京都市左京区吉田神楽岡町30

Address: 30 Yoshida Kaguraoka-cho, Sakyo-ku, Kyoto-shi
Tel: 075(771)3788
Admission: Free

Shimogamo-jinja 下鴨神社

京都市左京区下鴨泉川町59

Address: 59 Shimogamo Izumigawa-cho, Sakyo-ku, Kyoto-shi
Tel: 075(781)0010
Hours: 6:00AM–6:00PM(May vary depending on season)
Admission: Free

Shokoku-ji 相国寺

京都市上京区今出川通烏丸東入ル 相国寺門前町701

Address: 701 Shokoku-ji Monzen-cho, Imadegawa-dori Karasuma Higashi-iru, Kamigyo-ku Kyoto-shi
Tel: 075(231)0301
Hours: 10:00AM–4:30PM
Admission: Free(Spring and fall entry to hojo, hatto, and bathhouse: ¥800)

Area 3

To-ji 東寺

京都市南区九条町1

Address: 1 Kujo-cho, Minami-ku, Kyoto-shi
Tel: 075(691)3325
Hours: 8:30AM–5:30PM(Gate open: 5:00. September 20–March 19: 8:30AM–4:30PM)
Admission: Free(¥500 to enter Kondo, Kodo, five-story pagoda)

Nishi Hongan-ji 西本願寺

京都市下京区堀川通花屋町下ル

Address: Horikawa-dori Hanaya-cho-sagaru, Shimogyo-ku, Kyoto-shi
Tel: 075(371)5181
Hours: 5:30AM–5:30PM(May–August: 5:30AM–6:00PM;
November–February: 5:30AM–5:00PM.
(Hiunkaku and shoin open only on special days)
Admission: Free

Tofuku-ji 東福寺

京都市東山区本町15-778

Address: 15-778 Honmachi, Higashiyama-ku, Kyoto-shi
Tel: 075(561)0087
Hours: 9:00AM–4:00PM
Admission: Free(Entry to Tsuten-kyo bridge and the kaizan-do: ¥400; entry to the hojo garden: ¥400)

Sennyu-ji 泉涌寺

京都市東山区泉涌寺山内町27

Address: 27 Sennyu-ji Yamanouchi-cho, Higashiyama-ku, Kyoto-shi
Tel: 075(561)1551
Hours: 9:00AM–4:30PM(December–February: 9:00AM–4:00PM)
Admission: ¥500(Additional charge for special worship)

Fushimi-Inari-taisha 伏見稲荷大社

京都市伏見区深草藪之内町68

Address: 68 Fukakusa Yabunouchi-cho, Fushimi-ku, Kyoto-shi
Tel: 075(641)7331
Admission: Free

Manpuku-ji 万福寺

宇治市五ケ庄三番割34

Address: 34 Gokasho Sanbanwari, Uji-shi
Tel: 077(432)3900
Hours: 9:00AM–4:30PM
Admission: ¥500

Ujigami-jinja 宇治上神社

宇治市宇治山田59

Address: 37 Uji Yamada, Uji-shi
Tel: 077(421)4634
Admission: Free

Byodo-in 平等院

宇治市宇治蓮華116

Address: 116 Uji Renji, Uji-shi
Tel: 077(421)2861
Hours: 8:30AM–5:30PM
Admission: ¥600(including Hosho-kan, ¥300: Hoo-do)

Iwashimizu Hachiman-gu 石清水八幡宮

八幡市八幡高坊30

Address: 30 Yawata Takabo, Yawata-shi
Tel: 075(981)3001
Hours: 5:30AM–6:30PM(May vary depending on season)
Admission: Free

Area 4

Kinkaku-ji 金閣寺

京都市北区金閣寺町1

Address: 1 Kinkaku-ji-cho, Kita-ku, Kyoto-shi
Tel: 075(461)0013
Hours: 9:00AM–5:00PM
Admission: ¥400

Ryoan-ji 龍安寺

京都市右京区龍安寺御陵ノ下町13

Address: 13 Ryoan-ji Goryonoshita-cho, Ukyo-ku, Kyoto-shi
Tel: 075(463)2216
Hours: 8:00AM–5:00PM(December–February: 8:30AM–4:30PM)
Admission: ¥500

Ninna-ji 仁和寺

京都市右京区御室大内33

Address: 33 Omuro Ouchi, Ukyo-ku, Kyoto-shi
Tel: 075(461)1155
Hours: 9:00AM–4:30PM(March–November: 9:00AM–17:00PM)
Admission: ¥500 each for Goten, Sakura Matsuri, Reihokan(Spring and fall only)

Myoshin-ji 妙心寺

京都市右京区花園妙心寺町64

Address: 64 Hanazono Myoshin-ji-cho, Ukyo-ku, Kyoto-shi
Tel: 075(463)3121
Hours: Hatto ceiling paintings, temple bell, Akechi bath: 9:10AM–3:40PM
Admission: Free(Hatto ceiling paintings, temple bell, Akechi bath: ¥500)

Koryu-ji 広隆寺

京都市右京区太秦蜂岡町32

Address: 32 Uzumasa Hachioka-cho, Ukyo-ku, Kyoto-shi
Tel: 075(861)1461
Hours: 9:00AM–5:00PM(December–February: 9:00AM–4:00PM)
Admission: Free(Reiho-den: ¥700
Holiday in April, May, October, November; Keikyu-in: ¥200)

Daitoku-ji 大徳寺

京都市北区紫野大徳寺町53

Address: 53 Murasakino Daitoku-ji-cho, Kita-ku, Kyoto-shi
Tel: 075(491)0019
Admission: Free(Hojo and some other buildings open only in autumn)

Kitano Tenman-gu 北野天満宮

京都市上京区御前通今小路上ル馬喰町

Address: Bakuro-cho, Onmae-dori Ima-koji-agaru, Kamigyo-ku, Kyoto-shi
Tel: 075(461)0005
Hours: 5:00AM–6:00PM(Winter: 5:30AM–5:30PM)
Admission: Free(Treasure hall: ¥300, open on the 25th of the month and other indicated days, from 9:00AM–4:00PM; plum [ume] orchard: ¥500, early February–late-March, 10:00AM–4:00PM)

Area 5

Tenryu-ji 天龍寺

京都市右京区嵯峨天龍寺芒ノ馬場町68

Address: 68 Saga Tenryu-ji Susukinobaba-cho, Ukyo-ku, Kyoto-shi
Tel: 075(881)1235
Hours: 8:30AM–5:30PM(October 21–March 20: 8:30AM–5:00PM)
Admission: Gardens only: ¥500(Gardens and buildings: ¥600)

Seiryo-ji 清凉寺

京都市右京区嵯峨釈迦堂藤ノ木町46

Address: 46 Saga Shaka-do Fujinoki-cho, Ukyo-ku, Kyoto-shi
Tel: 075(861)0343
Hours: 9:00AM–4:00PM
Admission: ¥400

Daikaku-ji 大覚寺

京都市右京区嵯峨大沢町4

Address: 4 Saga Osawa-cho, Ukyo-ku, Kyoto-shi
Tel: 075(871)0071
Hours: 9:00AM–4:30PM
Admission: ¥500

Matsuo-taisha 松尾大社

京都市西京区嵐山宮町3

Address: 3 Arashiyama Miyamachi, Saikyo-ku, Kyoto-shi
Tel: 075(871)5016
Admission: Free(Gardens: 9:00AM–4:00PM ¥500)

Koke-dera 苔寺

京都市西京区松尾神ケ谷町56

Address: 56 Matsuo Jingatani-cho, Saikyo-ku, Kyoto-shi
Tel: 075(391)3631
Hours: Determined by Saiho-ji.
Admission: ¥3,000(Entry to garden only not allowed)

Komyo-ji 光明寺

長岡京市粟生西条内26-1

Address: 26-1 Ao Shijonai, Nagaokakyo-shi
Tel: 075(955)0002
Hours: 9:00AM–4:00PM(Closing time extended during fall colors)
Admission: Free(During fall colors: depend)

Area 6

Shisen-do 詩仙堂

京都市左京区一乗寺門口町27

Address: 27 Ichijo-ji Monguchi-cho, Sakyo-ku, Kyoto-shi
Tel: 075(781)2954
Hours: 9:00AM–5:00PM(Closed on May 23)
Admission: ¥500

Manshu-in 曼殊院

京都市左京区一乗寺竹ノ内町42

Address: 42 Ichijo-ji Takenouchi-cho, Sakyo-ku, Kyoto-shi
Tel: 075(781)5010
Hours: 9:00AM–5:00PM
Admission: ¥600

Sanzen-in 三千院

京都市左京区大原来迎院町540

Address: 540 Ohara Raigo-in-cho, Sakyo-ku, Kyoto-shi
Tel: 075(744)2531
Hours: 8:30AM–5:00PM(December–February: 8:30AM–4:30PM)
Admission: ¥700

Jakko-in 寂光院

京都市左京区大原草生町676

Address: 676 Ohara Kusao-cho, Sakyo-ku, Kyoto-shi
Tel: 075(744)2545
Hours: 9:00AM–5:00PM(December–February: 9:00AM–4:30PM; January 1–3: 10:00AM–4:00PM)
Admission: ¥600

Kurama-dera 鞍馬寺

京都市左京区鞍馬本町1074

Address: 1074 Kurama Honmachi, Sakyo-ku, Kyoto-shi
Tel: 075(741)2003
Hours: 9:00AM–4:30PM(June–July: 9:00AM–5:00PM)
Admission: ¥200, cable car ¥100

Kifune-jinja 貴船神社

京都市左京区鞍馬貴船町180

Address: 180 Kurama Kibune-cho, Sakyo-ku, Kyoto-shi
Tel: 075(741)2016
Hours: 6:00AM–8:00PM(May vary depending on season)
Admission: Free

Jingo-ji 神護寺

京都市右京区梅ケ畑高雄町5

Address: 5 Umegahata Takao-cho, Ukyo-ku, Kyoto-shi
Tel: 075(861)1769
Hours: 9:00AM–5:00PM
Admission: ¥500

Kozan-ji 高山寺

京都市右京区梅ケ畑栂尾町8

Address: 8 Umegahata Toganoo-cho, Ukyo-ku, Kyoto-shi
Tel: 075(861)4204
Hours: 8:30AM–5:00PM
Admission: ¥600(Additional ¥400 charge during autumn)

Bishamon-do 毘沙門堂

京都市山科区安朱稲荷山町18

Address: 18 Anshu Inariyama-cho, Yamashina-ku, Kyoto-shi
Tel: 075(581)0328
Hours: 8:30AM–5:00PM(December–February: 8:30AM–4:30PM)
Admission: Free(Entry to buildings: ¥500)

Kaju-ji 勧修寺

京都市山科区勧修寺仁王堂町27-1

Address: 27-1 Kanshu-ji Niodo-cho, Yamashina-ku, Kyoto-shi
Tel: 075(571)0048
Hours: 9:00AM–4:00PM
Admission: ¥400

Daigo-ji 醍醐寺

京都市伏見区醍醐東大路町22

Address: 22 Daigo Higashi-oji-cho, Fushimi-ku, Kyoto-shi
Tel: 075(571)0002
Hours: 9:00AM–5:00PM(First Monday after a Sunday in December–February: 9:00AM–4:00PM)
Admission: Free(Entry to Sanpo-in Garden, hai-den, Reihokan, and temple: ¥600; ticket for any two sites: ¥1,000; ticket for any three sites: ¥1,500)

※情報は2009年末時点のものです。

DISCOVERING KYOTO IN
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